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A PRACTICAL EXPOSITION OF THE Lord's-Prayer.

BY

The late Reverend and Learned Divine

THOMAS MANTON, D.D.

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The Preface.

Such is the Divine Matter, and admirable Order of the Lord's Prayer, as became the Eternal Wiſdom of God, that compoſed and dictated it to his Diſciples. In it are opened the Fountains of all our regular Petitions; and the Arguments contained to encourage our Hopes for obtaining them. In our Addreſſes to Men, our ſtudy is to conciliate their favourable Audience: but God is moſt graciouſly inclin'd and ready to grant our Requeſts; therefore we are directed to call upon him by the Title of Our Father, in Heaven, *to aſſure us of his Love and Power, and thereby to excite our reverent Attention, to raiſe our Affections, to confirm our Confidence in Prayer. The ſupream end of our deſires is the Glory of God in Conjunction with our own Happi-*

neſs: This is expreſt in the two firſt Petitions, That His Name may be Hallowed, *and* His Kingdom come, *that we may partake of its Felicity. In order to this, our Deſires are directed for the Means that are proper and effectual to accompliſh it. And thoſe are of two kinds, the good things that conduct us, and the removal of thoſe Evils that obſtruct our Happineſs. The good things are either, the Spiritual and Principal Means to prepare us for Glory, an intire, cordial and conſtant Obedience to the divine Commands, expreſt in the third Petition,* Thy Will be done on Earth, as 'tis in Heaven: *Or natural and ſubſervient, the Supports and Comforts of this Life, which are contained in the fourth Petition,* Give us this Day our daily Bread. *The removal of Evils is diſpoſed according to the order of the good Things we are to ſeek: We pray that our Sins may be forgiven, the guilt of which directly excludes from his glorious Kingdom, that we may be preſerved from Temptations, that withdraw us from obſerv-*

ing

ing the Divine Commands; and to be delivered from all afflicting Evils, that hinder our arrival at our bleſſed End. The Concluſion is to ſtrengthen our Faith, by aſcribing to our Heavenly Father, the Kingdom, Power, and Glory, and to expreſs our ardent deſires of his Bleſſing, by ſaying, Amen.

This divine comprehenſive Prayer is the Subject of the following Sermons, wherein the Characters of Dr. Manton's *Spirit, are ſo conſpicuous, as ſufficiently diſcover them to be his; and the Reader is aſſured they have been diligently compared with his own Copy.*

WILLIAM BATES.

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ADVERTISEMENT.

DR. *Manton*'s ſecond Volumn of Sermons, in *Folio*, on the 25*th* Chapter of St. *Matthew*, the 17*th* of St. *John*, the ſixth and eighth Chapters to the *Romans*, and the fifth of the ſecond Epiſtle to the *Corinthians*, being peruſed by Dr. *Bates*, Dr. *Collins*, and Mr. *How*, is now in the Preſs, and will be finiſhed with all Expedition, there being three Preſſes already at work, and two more will be ſhortly imployed for the diſpatch thereof. Therefore all Perſons who expect the benefit of the Propoſals, are deſired to ſend in their Money forthwith.

The Propoſals are to be had at *Jonathan Robinſon*'s at the Golden Lion in St. *Pauls* Church-yard.

AN

AN INTRODUCTION TO THE EXPOSITION OF THE Lord's-Prayer.

MATTH. 6. 6, 7, 8.

But thou when thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut the Door, pray to thy Father, &c.

I Intend to go over the Lord's Prayer; and to make way for it, I ſhall ſpeak a little of theſe foregoing Verſes, wherein our Lord treats of the Duty of Prayer, and the Neceſſity of being much therein.

In the beginning of this Chapter our Lord taxeth the Hypocriſy of the *Phariſees*, which was plainly to be ſeen in all their Duties; their Alms, their Prayers, and their Faſting

I. For their *Alms*. Chriſt deals with that in the four firſt Verſes. It ſeems it was their Faſhion when they gave Alms to ſound a Trumpet; and

their Pretence was to call all the Poor within hearing: Or to give notice that such a Rabby giveth Alms to Day. Now our Lord sheweth, that tho this were the fair pretence to call the Poor, yet their Heart was meerly upon their own Glory, their own Esteem with Men; and therefore he perswades his Disciples to greater Secresy in this Work; and to content themselves with God's Approbation, which will be open, and manifest, and honourable enough in due time, when the Arch-Angel shall blow the Trumpet to call all the World together, 1 *Thes.* 4. 16. And Christ shall publish their good Works in the hearing of Men and Angels, *Matth.* 25. 34, 35, 36. Thus he deals with them upon the point of Alms.

II. For their *Prayers*; Christ taxeth their Affectation of Applause, because they sought out places of the greatest Resort, the Synagogues and Corners of the Streets, and there did put themselves into a praying Posture, that they might be seen of Men, and appear to be Persons of great Devotion, and so might the better accomplish their own Ends; their Publick Designs upon the Stage (for the Pharisees were great Sticklers at that time) and also their private Designs upon Widows Houses, that they might be trusted with the management of Widows and Orphans Estates, as being devout Men, and of great Sanctity and Holiness.

In which Practice, there was a double Failing:

1. As to the Circumstance of *Place*, performing a personal and solitary Prayer in a publick Place, which was a great *Indecorum*, and argued the Action to be Scenical, or brought upon the Stage meerly for publick Applause. And certainly, that

private

private Praying which is uſed by Men in Churches, doth juſtly come under our Lord's Reproof.

2. Their next Failing was as to their End: [*Verily they do it to be ſeen of Men.*]

Object. But what Fault was there in this? Doth not Chriſt himſelf direct us in his Sermon, *Mat.* 5. 16. *Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven?* And yet the Phariſees are here taxed for praying, faſting, and giving Alms, that they might be ſeen of Men; How can theſe Places ſtand together?

By way of Anſwer:

1. We muſt diſtinguiſh of the different Scope and Intention of Chriſt in theſe two places: *There*, Chriſt's Scope is to commend and enjoin good Works to be ſeen of Men, *ad ædificationem*, for their Edification; *Here*, his Scope is to forbid us to do good Works to be ſeen of Men, *ad oſtentationem*, for our own Oſtentation: *There*, Chriſtian Charity to the Souls of Men is commended; and *here*, Vain-Glory is forbidden.

2. Again, *Good Works* are to be diſtinguiſhed. Some are ſo truly and indeed; others only in outward ſhew and appearance. Good Works, that are truly ſo and indeed, Chriſt enjoins there; Hypocritical and feigned Acts, that are only *ſo* in outward ſhew and ſemblance, are forbidden here. To pray is a good Work, take inward and outward Acts of it together, and ſo 'tis enjoined: But hypocritical and ſuperſtitious Prayer, which hath only the face and ſhew of Goodneſs; this is forbidden.

3. We must distinguish of the *Ends* of good Works; principal, and subordinate; adequate, and inadæquate. First, the principal and primary End of good Works, must not be that we may be seen of Men, but the Glory of *God*; but now the subordinate, or less principal End may be to be seen of Men. Again, it must not be our adequate End, (that is) our whole and main Intention and Scope; but a collateral and Side-End it may be. It is one thing to do good Works, only that they may be seen; it is another thing to do good Works, that they may not only be seen, but also be *imitated*, to win others by them to give Glory to God. It is one thing to do good Works for the Glory of God, another thing to do them for the Glory of *our selves*: We may do good Works to be seen, in the first respect, but not in the last. We may not pray, with the Pharisees, meerly to be seen of Men; yet we may let our Light shine before Men, to draw them to Duty, and give more Glory to God.

4. Again, *There* Christ speaks of the general Bent of our Conversation, and *here* only of particular and private Duties: It would argue too much Hypocrisy to do these in publick, tho the whole Frame and Course of our Carriage before Men, must be religious in their sight. And that is agreeable to what the Apostle saith, 2 *Cor.* 8. 21. *We should provide for honest Things, not only in the sight of the Lord, but also in the sight of Men.* And, *Phil.* 2. 15. Christians are advised there, to be *blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse Generation, shining among them as Lights in the World.*

World. That which is obvious to the Sight and Obſervance of Men, muſt be ſuch as will become our holy Calling: But our private and particular Duties, which are to paſs between God and us, theſe muſt be out of ſight. I hope another Man may approve himſelf to be honeſt and religious to me, tho he doth not fall down, and make his perſonal and private Prayers before me. But to leave no ſcruple, if poſſible;

5. We muſt diſtinguiſh of the diverſe Significations of that Phraſe which is uſed here, ὅπως, [*That we may be ſeen.*] There is a twofold Sence of ὅπως, or *That:* It may be taken two ways, as they ſpeak, either cauſally, or eventually. *Cauſally*, and then it implies and imports the End and Scope why we do ſuch a thing, namely, for this very purpoſe, that we may obtain it. And thus the Phariſees here did pray, ὅπως, *that they might be ſeen of Men*, (that is) this was their main End and Scope. Thus *That* is taken cauſally. Secondly, *That*, ſometimes is taken *eventually*, and then it doth not import the End and Scope, but only the Event that will fall out, and follow upon ſuch a thing. Thus *That* is often taken in Scripture. *John* 9. 39. Chriſt ſaith there, *For Judgment I am come into the World, that they which ſee not, might ſee; and that they which ſee, might be made blind.* 'Twas not Chriſt's Scope to do ſo, but Chriſt foreſaw that this would be the Event of his coming into the World, and therefore he ſaith, *That*, &c. So *Luke* 14. 10. Chriſt tells them there, *But when thou art bidden to a Feaſt, go and ſit down in the loweſt Room, that when he that bade thee comes, he may ſay unto thee, Friend, go up higher: Then ſhalt thou have*

worſhip in the preſence of them that ſit at Meat with thee. *That* is taken eventually, not cauſally: for Chriſt doth not bid them there, to ſet themſelves at the lower End of the Table, for this very end, or to make this their ſcope; that is the thing he forbids, *Affectation of Precedency:* But *that*, *hoc eſt*, then it will follow, (that is) this is likely to be the Event; then the Maſter of the Houſe will come to you, if you do this. Not that it ſhould be your Scope to feign Humility, that you may obtain the higheſt Place at the Table. And ſo may Chriſt's Words be taken, *Let your Light ſo ſhine*, &c. This will fall out upon it then, Men will be conſcious to your Chriſtian Carriage, and gracious Behaviour, and by that means God will be much honoured and glorified: There it is taken eventually. But here it is taken cauſally, *The Phariſees did it that they might be ſeen of Men*; that is, this was their Scope, and principal Intention. And thus may you reconcile theſe two Places of Scripture.

Well now, Chriſt having taxed them for theſe two Faults: For their undue *Place*, the Synagogue, and Corners of the Streets, being unfit for a private and perſonal Act of Worſhip; and for their End, that they might be ſeen of Men: He ſaith, *They have their Reward:* That is, the whole Debt is paid, they can challenge nothing at God's hands. God will be behind-hand with none of his Creatures. As they have what they look'd for, ſo they muſt expect no more; they muſt be content with their Penny. The Phraſe is borrowed from Mattters of Contract between Man and Man, and is a Word proper to thoſe which give a Diſcharge for a Debt. As Creditors, and Money-

Money-Lenders, when they are paid home the full Sum which is due to them, then they can exact no more: So here, they must be contented with the empty windy Puffs of Vain-Glory, and to feed upon the unsavoury Breath of the People, they can expect no more from God; for the Bond is cancell'd, and they have received their full Reward already. Briefly, here is the Difference, in the several Rewards that the Hypocrites and the Children of God have: The Hypocrites, they are all for the present, and have their Reward, and much good may it do them; there is not a Jot behind, 'twill be in vain to expect any more: But now for the Children of God, your Father will reward you; they must expect and wait for the future. And yet in Scripture we read oftentimes, that the Children of God have their Reward in this Life; but then the Word in the Original is ἔχουσι, which signifieth they have but in part; not the Word which is used here, ἀπέχουσι, which signifies they have what is due, 'tis fulfilled, paid them. So those Expressions in Scripture are to be taken: *To have eternal Life*; *And he hath*; *And that ye may have.* 'Tis often spoken in Scripture of the Children of God, so that they seem to have their Reward too. They have their Reward, but it is partially, not totally: There is something, the best Things, yet behind. A Child of God, he hath Promises, First-Fruits, some Beginnings of Communion with God here; but he looks for greater Things to come.

Well then, Christ (having disproved the Practice of the Pharisees) seeks to set his own Disciples right in the management of their Prayers, as

well as in their Alms. Phariſaiſm is very natural in the beſt. We are apt to be haunted with a carnal Spirit in the beſt Duties, not only in *Alms*, where we have to do with Men, but in Prayer, where our Buſineſs lieth wholly with God, eſpecially in Publick Prayer; even there much of Man will creep in. The Devil is like a Flie, which if driven from one place, pitcheth upon another; ſo drive him out of Alms, and he will ſeek to taint your Prayers.

Therefore Chriſt, to rectify his Diſciples in their perſonal and ſolitary Prayers, inſtructs them to withdraw into ſome place of Receſs and Retirement, and to be content with God, for Witneſs, Approver, and Judg. *But thou when thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy Doors, pray to thy Father which is in ſecret*, &c.

In which Words you may obſerve,

I. A Suppoſition concerning ſolitary Prayer: *But thou when thou prayeſt.*

II. A Direction about it: *Enter into thy Cloſet, and ſhut thy Door, and pray to thy Father which is in ſecret.*

III. Encouragement to perform it: *And thy Father which ſeeth in ſecret, ſhall reward thee openly.* Where two Things are aſſerted:

1. God's Sight; He is conſcious to thy Prayers, when others are not.

2. God's Reward: *He will reward thee openly.*

To

To open the Circumſtances of the Text:

I. In the Suppoſition, *But thou when thou prayeſt.* Obſerve:

1. Chriſt takes it for granted, that his Diſciples will pray to God: He doth not ſay, *If* thou prayeſt, but *when* thou prayeſt, as ſuppoſing them to be ſufficiently convinced of this Duty of being often with God in private.

2. I obſerve again, Chriſt ſpeaks of *ſolitary Prayer*, when a Man alone, and without Company, pours out his Heart to God: Therefore Chriſt ſpeaks in the ſingular Number, *When thou prayeſt*; not plurally and collectively, When *ye* pray, or meet together in Prayer. Therefore he doth not forbid Publick Praying in the Aſſemblies of the Saints, or Family-Worſhip; both are elſewhere required in Scripture. God hath made Promiſes to publick, and Church-Prayer, praying with Men, or before Men: *Mat.* 18. 19. *When two or three are met together, and ſhall agree on Earth, as touching any thing that they ſhall ask, it ſhall be done for them, of my Father which is in Heaven.* And when they ſhall agree in one publick Prayer, it ſeems to have a greater Efficacy put upon it: When more are intereſſed in the ſame Prayer; when with a combined Force, they do as it were beſiege the God of Heaven, and will not let him go, unleſs he leaves a Bleſſing. Look as the Petition of a Shire and County to Authority, is more than a private Man's Supplication: So when we meet as a Church to pray, and as a Family, there is combined Strength. And in this Sence that Saying of the School-men is Orthodox enough, *viz. That*

Prayer

Prayer made in the Church hath a more easy Audience with God; why? because of the *Concurrence of many which are met there* to worship God. Christ doth not intend in this, any way to justle out that, which he seeks to establish elsewhere. Let your Intentions be secret, tho your Prayers be publick and open in the Family, or Assemblies of the Saints.

II. Let us open the *Direction* our Lord gives about solitary Prayer. The Direction is suited so as to avoid the double Error of the Pharisees, their Offence as to Place, and as to the Aim and End.

1. Their Offence as to the *Place*: *Enter into thy Closet, and shut thy Door.* These Words are not to be taken *metaphorically*, nor yet pressed too *literally*. Not *metaphorically*, (as some would carry them) Descend into thy Heart, be serious and devout with God in the Closet of thy Soul, which is the most inward Recess and retiring Place of Man. This were to be wanton with Scripture. The *literal* Sence is not to be left without necessity, nor yet pressed too literally, as if Prayer should be confined to a Chamber and Closet: Christ prayed in the Mountain, *Mat.* 14. 23. and, *Gen.* 24. 63. *Isaac* went into the Field to meditate. The meaning is, Private Prayer must be performed in a private Place, retired from Company, and the Sight of Men, as much as may be.

2. Christ rectifieth them as to the *End: Pray to thy Father which is in secret*: That is, Pray to God, who is in that private Place, tho he cannot be seen with bodily Eyes: Wherein Christ seems secretly to tax the Hypocrisy of the Pharisees, who

who did rather pray to Men, than to God, who was inviſible; becauſe all their Aim was to be approved of Men, and to be cried up by them as devout Perſons. So that what the Lord ſaith concerning Faſting, *Zech.* 7. 5, 6. *When ye faſted and mourned in the fifth and ſeventh Month, even thoſe ſeventy Years, did ye at all faſt unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for your ſelves, and drink for your ſelves?* So here, was this unto God? No, tho the Force and Sound of the Words carried it for God, yet they were directed to Men. When God is not made both the Object and Aim, it is not to him: when you ſeek another Pay-Maſter, you decline God, yea, you make him your Footſtool, a Step to ſome other Thing.

III. Here are the Encouragements to this perſonal, private, and ſolitary Prayer; and they are taken from God's Sight, and God's Reward.

1. From God's Sight: *Thy Father ſeeth in ſecret*; that is, obſerveth thy Carriage. The Poſture and Frame of thy Spirit, the Fervor and Uprightneſs of Heart, which thou manifeſteſt in Prayer, is all known to him. Mark, that which is the Hypocrites Fear, and binds Condemnation upon the Heart of a wicked Man, is here made to be the Saints Support, and ground of Comfort, that they pray to an All-ſeeing God. 1 *John* 3. 20. *If our Hearts condemn us, God is greater than our Hearts, and knoweth all Things.* Their heavenly Father ſeeth in ſecret, he can interpret their Groans, and read the Language of their Sighs. Tho they fail as to the outſide of a Duty, and there be much brokenneſs of Speech; yet God ſeeth brokenneſs of Heart there, and it's that he looks

looks after. God ſeeth; what's that? He ſeeth whether thou prayeſt or no, and how thou prayeſt. (1.) He ſeeth *whether* thou prayeſt or no; mark that Paſſage, *Acts* 9. 11. *The Lord ſaid to* Ananias, *Ariſe, and go into the Street which is called Straight, and enquire in the Houſe of* Judas, *for one called* Saul *of* Tarſus; *for behold, he prayeth.* Go into ſuch a City, ſuch a Street, ſuch a Houſe, ſuch a Part, in ſuch a Chamber, behold, he prayeth. The Lord knew all theſe Circumſtances. It is known unto him, whether we toil or loiter away our Time, or whether we pray in ſecret; He knows what Houſe, in what Corner of the Houſe, what we are doing there. (2.) He ſeeth *how* you pray. *Rom.* 8. 27. It is propounded as the Comfort of the Saints, *And he that ſearcheth the Heart, knoweth what is the Mind of the Spirit.* God knoweth you throughly, and can diſtinguiſh of your Prayers, whether they be cuſtomary and formal, or ſerious Acts of Love to God, and Communion with him.

2. The other thing which is propounded here, is *God's Reward: And he will reward thee openly.* How doth God reward our Prayers? Not for any Worth or Dignity which is in them. What Merit can there be in begging? what doth a Beggar deſerve in asking Alms? But it is out of his own Grace and Mercy, having by Promiſe made himſelf as it were a Debtor to a poor faithful and believing Supplicant. But *He will reward thee openly*; how is that? Either by a *ſenſible Anſwer* to thy Prayers, as he doth often to his Children, by granting what they pray for; as when *Daniel* was praying in ſecret, God ſent an Angel to him, *Dan.* 9. 20. Or by an *evident Bleſſing* upon their

Prayers

Prayers in this World, for the conſcionable Performance of this Duty. *Abraham*, *Iſaac*, and *Jacob*, that were Men of much Communion with God, were eminently and ſenſibly bleſſed; they were rewarded openly, for their ſecret Converſe with him. Or it may be, by giving them *Reſpect externally*, in the Eyes of others. A praying People dart Conviction into the Conſciences of Men. It is notable, that *Pharaoh* in his Diſtreſs ſent for *Moſes* and *Aaron*, and not for the Magicians. The Conſciences of wicked Men are open at ſuch a time, and they know God's Children have ſpecial Favour, and great Audience with him; and he having the Hearts of all Men in his hands, can manage and diſpoſe Reſpect, according as he pleaſeth: And when they are in Diſtreſs, this Honour God hath put upon you, they ſhall ſend for you to pray with them; and thoſe which honour him, tho but in ſecret, God will openly put Honour upon them, 1 *Sam.* 2. 30. But chiefly this is meant at the Day of *Judgment*; then thoſe which pray in ſecret, their heavenly Father will reward them openly. When thou relieveſt the Poor, and ſheweſt Comfort to the Needy, they cannot recompence thee; but then thou ſhalt be recompenſed, at the Reſurrection of the Juſt, *Luke* 14. 14. There's the great and moſt publick Reward of Chriſtians. 1 *Cor.* 4. 5. *Then he will bring to Light the hidden Things of Darkneſs, and will make manifeſt the Counſels of the Heart; and then ſhall every Man have Praiſe with God:* That is, every Man that is praiſe-worthy, however he be miſtaken, and judged of the World; for the Apoſtle ſpeaks it to comfort them againſt the Cenſures of Men. And mark, this is oppoſed

to

to the reward which the *Phariſees* pleaſed themſelves with: It was much with them to be well thought of in ſuch a Synagogue, or before ſuch a Company of Men; *but your Father which ſeeth in ſecret, will reward you openly,* (that is) not only in the Eyes of ſuch a City, or Town, but before all the World.

The Point is this.

Doct. *That private, ſolitary, and Cloſet-Prayer is a Duty very neceſſary and profitable.*

It is a *neceſſary* Duty, for Chriſt ſuppoſeth it of his Diſciples, to whom he ſpeaks: *But thou, when thou prayeſt,* &c. And it is *profitable*, for unto it God makes Promiſes; you have a Father which ſeeth in ſecret, and one day ſhall be owned before all the World.

Firſt; It's a Duty *Neceſſary*; and that will appear,

1. From God's *Precept:* That Precept which requireth Prayer, requireth ſecret and Cloſet-Prayer: For God's Command to pray, firſt falls upon ſingle Perſons, before it falls upon Families and Churches, which are made up of ſingle Perſons; therefore where God hath bidden thee to pray, you muſt take that Precept as belonging to you in particular. I ſhall give ſome of the Precepts, *Col.* 4. 2. *Continue in Prayer, and watch in the ſame with Thankſgiving.* And 1 *Theſ.* 5. 17. *Pray without ceaſing.* Theſe are principally meant of our perſonal Addreſſes to God, every Man for himſelf; for in joyning with others, the Work

Work is rather impoſed upon us, than taken up upon choice; and that can only be at ſtated Times, when they can conveniently meet together; but we our ſelves are called upon to continue to pray, and that without ceaſing, (that is) to be often with God, and to keep up not only a praying Frame, but a conſtant Correſpondence with him. Surely every Man which acknowledgeth a God, a Providence, and that depends upon him for Bleſſings; much more every one that pretends he hath a Father in Heaven, in whoſe Hands are the Guidance of all the things of the World, is bound to pray perſonally and alone; by himſelf to converſe with God.

2. I ſhall argue it from the *Example of Chriſt*, which bindeth us, and hath the force of a Law in things moral; as Chriſt's Word is our Rule, ſo his Practice is our Copy. This is true Religion, to imitate him whom we worſhip. In this you muſt do as Chriſt did. Now we often read that Chriſt pray'd alone, he went aſide to pray to God; therefore if we be Chriſtians, ſo it ſhould be with us. *Mark.* 1. 35. *And in the Morning riſing up a great while before Day, he went out and departed into a ſolitary Place, and there prayed.* He left the Company of his Diſciples, with whom he often joyned, that he might be alone with God betimes in the Morning. And again, you have it, *Mat.* 14. 23. *And when he had ſent the Multitude away, he went up into a Mountain apart to pray; and when the Evening was come, he was there alone.* And *Luk.* 6. 12. It is ſaid, *He went out into a Mountain to pray, and continued all Night in Prayer to God.* You ſee Chriſt takes all Occaſions in retiring and going apart to God. Now the Pattern of Chriſt

is

is both engaging and encouraging.

It is very *engaging:* Shall we think our ſelves not to need that Help which Chriſt would ſubmit unto? There are many proud Perſons which think themſelves above Prayer. Chriſt had no need to pray as we have, he had the Fulneſs of the God-head dwelling in him bodily, yet he was not above Prayer. And if he had need of Prayer, he had no need of *Retirement*, to go and pray alone; his Affections always ſerved, and he was not peſtered with any Diſtraction; and all Places and Companies were alike to him; and yet he would depart into a ſolitary Place that he might be private with God.

Then the Pattern of Chriſt is very *encouraging:* For whatever Chriſt did, he ſanctified in that reſpect; his Steps in every Duty leave a Bleſſing. Look as Chriſt ſanctified *Baptiſm* by being baptized himſelf, and made the Water of Baptiſm to be ſaving and comfortable for us; and the *Lord's-Supper*, by being a Gueſt himſelf, and eating himſelf at his own Table; So he ſanctified *private Prayer*; when he prayed, a Virtue went out from him, he left a Strength to enable us to pray. And it is encouraging in this reſpect, becauſe he hath *experimented* this Duty; he knows how ſoon human Strength is ſpent and put to it, for he himſelf hath been wreſtling with God in Prayer with all his Might. His ſubmitting to theſe Duties, gave him Sympathy; he knows the Heart of a praying Man when wreſtling with God with all Earneſtneſs; therefore he helpeth us in theſe Agonies of Spirit. Again, his praying is an Encouragement againſt our *Imperfections.* Chriſtians, when we are alone with God,

God, and our Hearts are heavy as a Log and Stone, what a Comfort is it to think Chriſt himſelf prayed, and that earneſtly, and was once alone wreſtling with God in human Nature: *Matth.* 14. 23. and when the Enemy came to attach him, he was alone ſtriving with God in Prayer; he takes all occaſions for Intercourſe with God; and if you have the Spirit you will do likewiſe.

3. I might argue from God's end in *pouring out the Holy-Ghoſt*; wherefore hath God poured out his Spirit? *Zech.* 12. 11, 12, 13, 14. *I will pour out the Spirit of Grace, and of Supplication*, &c. He poureth out the Spirit, that it may break out by this Vent; the Spirit of Grace will preſently run into Supplication; the whole Houſe of *Iſrael* ſhall mourn, there's the Church, they have the Benefit of the pouring out of the Spirit; and every Houſhold hath benefit, that he and his Family may mourn apart, and every Perſon apart; that we may go and mourn over our Caſe and Diſtempers before God, and pour out our Hearts in a holy and affectionate manner. This Argument I would have you to note, that this was God's end in pouring out his Spirit, for a double reaſon; both to take off Excuſes, and to quicken Diligence.

Partly, to take off *Excuſes*; becauſe many ſay, they have no Gifts, no Readineſs and Savourineſs of Speech, and how can they go alone and pray to God? Certainly Men which have Neceſſities, and a ſenſe of them, can ſpeak of them in one Faſhion or other to God; but the Spirit is given to help. Such is God's Condeſcention to the Saints, that he hath not only provided an Advo-

cate to present our Petitions in Court, but a Notary to draw them up; not only appointed Christ for help against our Guilt and unworthiness, but likewise the Spirit to help us in Prayer; When we are apt to excuse our selves by our Weakness and Insufficiency, he hath poured out the Holy-Ghost, that we may pray apart. *Partly* to this end the more to awaken our *Diligence*. That God's precious Gift be not bestowed upon us in vain, to lie idle and unimployed, he hath poured out the Spirit, and therefore we should make use of it, not only that we may attend to the Prayers of others, and joyn with them; but that we may make use of our own share of Gifts and Graces, and open and unfold our own Case to God.

4. That it is a necessary Duty, I plead it from the *Practice* of the *Saints*, who are a praying People. O how often do we read in Scripture, that they are alone with God, pouring out their Souls in Complaints to him! nothing so natural to them as Prayer; they are called a *Generation of them that seek God*; Psal. 24. 6. As light Bodies are moving upward, so the Saints are looking upward to God, and praying alone to him. *Daniel was three times a day with God*, and would not omit his hours of Prayer, though his Life was in danger; *Dan.* 6. 10. And *David, seven times a day do I praise thee*; Psal. 119. 164. And *Cornelius*, 'tis said, *that he prayed to God always*; Acts 10. 2. not only with his *Family*, but *alone*, in holy Soliloquies: He was so frequent and diligent that he had gotten a Habit of Prayer (*he prayed always.*) Well then, if this be the Temper of God's People, then to be altogether like them; when we have no delight in these private Converses

verſes with God, or neglect them, it gives juſt cauſe of Suſpition.

5. Our *private Neceſſities* ſhew that is a neceſſary Duty, which cannot be ſo feelingly ſpoken to and expreſt by others, as by our ſelves; and (it may be) are not ſo fit to be divulged and communicated to others; we cannot ſo well lay forth our Hearts with ſuch largeneſs and Comfort in our own Concernments before others: There's *the Plague of our own Hearts, which every one muſt mourn over:* 1 Kings 8. 38. As we ſay, no Nurſe like the Mother; ſo, none ſo fit, humbly with a broken Heart to ſet forth our own Wants before the Lord. There is ſome Thorn in the Fleſh that we have cauſe to pray againſt again and again: *For this I ſought the Lord thrice,* ſaith St. *Paul,* 2 *Cor.* 12. 7, 8. We ſhould put Promiſes in ſuit, and lay open our own Caſe before the Compaſſions of God. It is a *Help* ſometimes to joyn with *others*; but at other times it would be a *Hinderance*; we have peculiar Neceſſities of our own to commend to God, therefore muſt be alone.

Secondly; This Cloſet and Solitary Prayer, as it is a neceſſary Duty, ſo it is a *profitable* one.

1. It conduceth much to *Inlargement* of *Heart.* The more earneſt Men are, the more they deſire to be alone, free from Trouble and Diſtraction. When a Man weeps, and is in a mournful Poſture, he ſeeks Secrecy, that he may indulge his Grief. They were *to mourn apart, Zech.* 12. and *Jer.* 13. 17. *My Soul ſhall weep ſore for your Pride in ſecret Places.* So here, when a Man would deal moſt

earneſtly with God, he ſhould ſeek Retirement, and be alone. Chriſt in his Agonies went apart from his Diſciples. When he would pray more earneſtly, it is ſaid, *He was withdrawn from them about a Stones caſt*; Luke 22. 41, 44. it is ſaid, *He went apart.* Strong Affections are loth to be diſturbed and diverted, therefore ſeek Retirement. And it is notable, *Jacob*, when he would wreſtle with God, it is ſaid, *Gen.* 32. 24. *And* Jacob *was left alone, and there wreſtled a Man with him until the breaking of the Day.* When he had a mind to deal with God in good earneſt, he ſent away all his Company.

A Hypocrite, he finds a greater flaſh of Gifts in his publick Duties, when he prays with others, and is the Mouth of others; but is ſlight and ſuperficial when alone with God; if he feels any thing, a little overly matter ſerves the turn: But uſually God's Children moſt affectionately pour out their Hearts before him in private, where they do more particularly expreſs their own Neceſſities, there they find their Affections free to wreſtle with God. In publick we take in the Neceſſities of others, but in private our own.

2. As it makes way for Enlargement of Heart on our part, ſo for ſecret *Manifeſtations* of *Love* on God's part. *Bernard* hath a Saying, *The Churches Spouſe is baſhfull, and will not be familiar and communicate his Loves before Company, but alone.* The ſweeteſt Experiences which God's Saints receive many times, are when they are alone with him. When *Daniel* was praying alone with great Earneſtneſs, the Angel *Gabriel* was ſent, and cauſed to fly ſwiftly to him to tell him his Prayers were anſwered, *Dan.* 9. 21. *And* Cornelius,

lius, *while he was praying alone, an Angel of God came unto him,* to report the hearing of his Prayers; *Acts* 10. 3. and *verſ.* 9. *Peter,* when he was praying alone, then God inſtructs him in the Myſtery of the calling of the *Gentiles*; then had he that Viſion, when he was got upon the top of the Houſe to pray. *Before* we are regenerated, God appeareth to us many times when we do not think of it; but *after* we are regenerated, uſually he appeareth upon more eminent Acts of Grace; when we are exerciſing our ſelves, and more particularly dealing with God, and putting forth the Strength of our Souls to take hold of him in private.

3. There is this profit in it; It is a mighty *Solace* and *Support* in *Affliction,* eſpecially when we are cenſured, ſcorned, and deſpiſed of Men, and know not where to go to find a Friend with whom we may unboſom our Sorrow; then to go aſide, and open the matter to God, it's a mighty eaſe to the Soul: *Job* 16. 20. *My Friends ſcorn me; but mine Eye poureth out Tears unto God.* When we have a great Burden upon us, to go aſide and open the matter to God, it gives Eaſe to the Heart, and Vent to our Grief; as *Hannah* in great Trouble, falls a praying to God, and then was no more ſad; 1 *Sam.* 1. 13. As the opening of a Vein cooleth and refreſheth in a Fever: So when we make known our Caſe to God, it is a mighty Solace in Affliction.

4. It is a great Trial of our *Sincerity,* of our *Faith, Love,* and *Obedience,* when we are alone, and no body knows what we do, then to *ſee him that is inviſible*; *Heb.* 11. 27. When we are much with God in private, where we have no Reaſons

but those of Duty and Conscience to move us. Carnal Hypocrites will be much in outward Worship: They have their Qualms, and pray themselves weary, and do something for Fashion sake, when foraign Reasons move them; but will they so pray, as to *delight themselves in the Almighty? Will they always call upon God?* Job 27. 10. That Delight in God, which puts us upon Converses with God, affects Privacy.

5. It is a profitable Duty, because of the great *Promises* which God hath made to it. This secret and private Prayer in the Text shall have a publick Reward; it will not be lost, for God will reward it openly. So *Job* 22. 21. *Acquaint now thy self with him, and be at Peace; thereby Good shall come unto thee.* Frequent Correspondence with, and constant Visits of God in Prayer, what Peace, Comfort, Quickning brings it into the Soul! So *Psal.* 69. 32. *His Soul shall live that seeks the Lord.* Without often seeking to God, the vitality of the Soul is lost; we may as well expect a Crop and Harvest without sowing, as any Liveliness of Grace, where there is not seeking of God. Could a Man take notice of another in a Croud, whose Face he never saw before? So, will God own and bless you in the Crouds of the Assemblies of his People, if you mind not this Duty when you are alone?

APPLICATION.

Use 1. To reprove those which neglect Closet-Addresses to God; they wrong God, and themselves.

1. They

1. They wrong *God:* becauſe this is a neceſſary part of the Creatures Homage; of that Duty he expects from them, to be owned not only in publick Aſſemblies, but in private.

And they wrong *Themſelves:* becauſe it brings in a great deal of Comfort and Peace to the Soul; and many ſweet and gracious Experiences there are, which they deprive themſelves of, and a Bleſſing upon all other things.

But more particularly to ſhew the Evil of this Sin.

1. It is a Sin of *Omiſſion*; and theſe Sins are very dangerous, as well as Sins of *Commiſſion*. Natural Conſcience uſually ſmites more for Sins of Commiſſion, than for Sins of Omiſſion. To *wrong* and *beat* a Father ſeems a more heinous and unnatural Act, then not to give him due *Reverence* and *Attendance*. *We* are ſenſible of Sins of Commiſſion; but yet *God* will charge Sins of Omiſſion as well as Commiſſion upon you, and ſo will *Conſcience* too when it is ſerious; when againſt the plain Knowledg of God's Will you can omit ſuch a neceſſary part of God's Worſhip; *James* 4. 17. *To him that knoweth to do good, and doth it not, to him it is Sin:* That is, it will be Sin with a Witneſs; Conſcience will own it ſo, when it is awakened by the Word, or by Providence, or great Affliction, or caſt upon your Death-bed; how will your own Hearts reproach you then, that have neglected God, and loſt ſuch precious Hours as you ſhould have redeemed for Communion with him! Sins of Omiſſion argue as great a *Contempt* of *God's Authority*, as Sins of Commiſſion; for the ſame Law which forbids a *Sin*, doth alſo require a *Duty* from us.

And Sins of Omiſſion argue as much *Hatred* of *God*, as Sins of Commiſſion. If two ſhould live in the ſame Houſe, and never ſpeak to one another, it would be taken for an Argument of as great Hatred as to fight one with another: So, when God is in us, and round about us, and we never take time to confer with him, it argues much hatred and neglect of Him.

And Sins of Omiſſion are an Argument of our *Unregeneracy*, as much as Sins of Commiſſion. A Man which lives in a courſe of Drunkenneſs, Filthineſs and Adultery, you would judg him to be an unregenerate Man, and that he hath ſuch a Spot upon him as is not the Spot of God's Children: So, to live in a conſtant neglect of God, is an Argument of Unregeneracy, as much as to live in a courſe of Debauchery. The Apoſtle, when he would deſcribe the *Epheſians* by their unconverted State, deſcribes it thus; *Eph.* 2. 12. *That they lived without God in the World*, when God is not owned and called upon; and unleſs the Reſtraints of Men, the Law of common Education, and Cuſtom of Nations call for it, they live without God. So *Pſal.* 14. 1. *They are corrupt, they have done abominable Works; there is none that doth Good, they are altogether become filthy*; every unregenerate Man is that Atheiſt. There is ſome Difference among unregenerate Men; ſome are leſs in the Exceſſes and groſs Out-breakings of their Sins and Folly: ſome ſin more, ſome leſs; but they all are abominable on this account; becauſe they do not *ſeek* after God. And the Apoſtle makes uſe of that Argument to convince all Men to be in a State of Sin; *Rom.* 3. 11. *There is none that ſeeketh after God.* The Heart may be

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as much hardned by Omiſſions, (yea, ſometimes more) than by Commiſſions. As an Act of Sin brings a Brawneſs and Deadneſs upon the Heart; ſo doth the Omiſſion of a neceſſary Duty. Not only the breaking of a String puts the Inſtrument out of Tune; but its being neglected, and not looked after. Certainly by Experience we find none ſo tender, ſo holy, ſo humble, and heavenly, as they which are often with God: This makes the Heart tender, which otherwiſe would grow hard, dead, and ſtupid.

2. It is not only an Omiſſion in general, but an Omiſſion of *Prayer*, which is, firſt, a Duty very natural to the Saints. Prayer is a Duty very natural and kindly to the new Creature. As ſoon as *Paul* was converted, the firſt News we hear of him, *Acts* 9. 11. *Behold, he prayeth.* As ſoon as we are new-born, there will be a crying out for Relief in Prayer. It is the Character of the Saints, *This is the Generation of them that ſeek thee.* Pſal. 24. 6. a People much in calling upon God. And the Prophet deſcribes them by the Work of Prayer, *Zeph.* 3. 10. *My Supplicants:* And, *Zech.* 12. 10. *I will pour upon them the Spirit of Grace and Supplication.* Where ever there is a Spirit of Grace, it preſently runneth out into Prayer. Look as a Preacher is ſo called from the frequency of his Work; ſo a Chriſtian is one that calleth upon God: *Every one that calleth on the Name of the Lord, ſhall be ſaved.* Rom. 10. 13. In vain he is called a Preacher, that never preacheth; ſo, he is in vain called a Chriſtian, that never prayeth. As Things of an airy Nature move upward; ſo the Saints are carried up to God by a kind of Naturality, when they are gracious.

gracious. God hath no Tongue-ty'd or dumb Children; they are all crying, *Abba, Father.* Then it is an Omiſſion of a Duty which is of great *Importance*, as to our Communion with God, which lieth in two Things, *Fruition*, and *Familiarity*; in the *Enjoyment* of God, and in being *familiar* and often with him: Fruition we have by *Faith*, and Familiarity is carried on by *Prayer*. There are two Duties which are never out of ſeaſon, Hearing, and Prayer, both which are a holy Dialogue betwixt God and the Soul, until we come to Viſion, the Sight of him in Heaven. Our Communion with God here is carried on by theſe two Duties: We ſpeak to God in Prayer, God anſwereth us in the Word; God ſpeaks to us in the Word, and we return and eccho back again to him in Prayer: Therefore the New Creature delighteth much in theſe two Duties. Look as we ſhould be *ſwift to hear*, James 1. 19. until we come to ſeeing, we ſhould take all Occaſions, and be often in hearing: So in Prayer, we ſpeak to God, and therefore ſhould be redeeming Time for this Work. In the *Word* God comes down to us, and in *Prayer* we get up to God; therefore if you would be familiar and often with God, you muſt be much in Prayer. This is of great Importance. You know the very Notion of Prayer, it is a *viſiting* of God, *Iſa.* 26. 16. *O Lord, in Trouble have they viſited thee; they poured out a Prayer, when thy Chaſtening was upon them.* Praying to God, and viſiting of God, are equivalent Expreſſions. Now it argueth very little Friendſhip to God, when we will not ſo much as come at him. Can there be any Familiarity, where there is ſo much Diſtance and

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Strangeneſs, as never to give God a Viſit?

3. It is the Omiſſion of *perſonal and ſecret Prayer*, which in ſome reſpects ſhould be more priz'd than other Prayer.

Partly, becauſe here our Converſe with God is more expreſs as to *our own Caſe*. When we join with others, God may do it for their ſakes; but here, *Pſal.* 116. 1. *I love the Lord, becauſe he hath heard* [*my*] *Voice, and* [*my*] *Supplication.* When we deal with him alone, we put the Promiſes in Suit, and may know more it is we that have been heard: We put God more to the Trial; we ſee what he will do for us, and upon our asking and ſtriving.

Partly, here we are more put to the Trial, what Love we will expreſs to our Father in ſecret, when we have no outward Reaſons, no Inducements from Reſpects of Men, to move us. In publick Duties, (which are liable and open to the Obſervance of others) Hypocrites may put forth themſelves with great vigor, quickneſs, and warmth; whereas in private Addreſſes to God, they are ſlight and careleſs. A Chriſtian is beſt tried and exerciſed in private, in thoſe ſecret Intercourſes between God and his own Soul; there he finds moſt Communion with God, and moſt Enlargement of Heart. A Man cannot ſo well judg of his Spirit, and diſcern the Workings of it in publick, becauſe other Mens Concernments and Neceſſities, mingled with ours, are taken in, and becauſe he is more liable to the Notice of others: But when he is with God alone, he hath only Reaſons of Conſcience and Duty to move him. When none but God is conſcious, and our own Hearts, then we ſhall ſee what

what we do for the Approbation of God, and Acceptance with him.

And *partly*, in ſome reſpects this is to be more prized, becauſe Privacy and Retiredneſs is neceſſary, and is a great Advantage, that Mens Spirits may be ſetled and compoſed for the Duty. Sinful Diſtractions will croud in upon us, when in Company, and we are thinking of this and that. How often do we mingle Sulphur with our Incenſe? carnal Thoughts in our Worſhip? How apt are we to do ſo in publick Duties? But in private, we are wholly at leaſure to deal with God, in a Child-like Liberty. Now will you omit this Duty, where you may be moſt free, without diſtraction, to let out the Heart to God?

And *partly*, becauſe a Man will not be fit to pray in publick, and in Company, which doth not often pray in ſecret; he will loſe his Savour and Delight in this Exerciſe, and ſoon grow dry, barren, ſapleſs, and careleſs of God. Look as in the Prophet *Ezekiel*, you read there, that the Glory of the Lord removed from the Temple by degrees; it firſt removed from the Holy Place, then to the Altar of Burnt-Offerings, then to the Threſhold of the Houſe, then to the City, then to the Mount which was on the Eaſt Side of the City; there the Glory of the Lord ſtood hovering a while, as loth to be gone, to ſee if the People would get it back again. This ſeems to be ſome Emblem and Repreſentation of God's dealing with particular Men: Firſt, God is caſt out of the Cloſet, private Intercourſes between God and them are neglected; and then he is caſt out of the Family, and within a little while out of

of the Congregation; publick Ordinances begin to be ſlighted, and to be looked upon as uſeleſs things; and then Men are given up to all Prophaneneſs and Looſneſs, and loſe all: So that Religion as it were dieth by degrees, and a carnal Chriſtian loſeth more and more of the Preſence of God. And therefore if we would be able to pray in Company, we muſt often pray in ſecret.

4. Conſider the Miſchief which followeth Neglect of private Converſe with God. Omiſſions make way for Commiſſions. If a Gardiner withholds his hand, the Ground is ſoon grown over with Weeds. Reſtrain Prayer, and neglect God, and noiſom Luſts will abound. Our Hearts are fill'd with Diſtempers, when once we ceaſe to be frequent with God in private. It is ſaid of *Job*, chap. 15. 4. *Thou reſtraineſt Prayer before God.* That Paſſage is notable, *Pſal.* 14. 4. *They eat up my People as they eat Bread, and call not upon the Lord.* Omit ſecret Prayer, and ſome great Sin will follow; within a little while you will be given up to ſome evil Courſe or other: Either bruiſh Luſts, Oppreſſion, or Violence; to hate the People of God, to join in a Confederacy with them which cry up a Confederacy againſt God. The leſs we converſe with God in private, the more is the Awe of God leſſen'd. But now a Man which is often with God, dareth not offend him ſo freely as others do. As they which are often with Princes, and great Perſons, are better cloathed, and more neat in their Apparel and Carriage: So they which are often converſing with God, grow more heavenly, holy, watchful, than others are; and when we are not with God, not only all this is loſt, but a great many Evils to

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be found. It is plainly ſeen by Mens Converſations, how little they converſe with God.

But now to avoid the Stroke of this Reproof, what will Men do? Either *deny the Guilt*, or *excuſe themſelves*.

Firſt; Some will *deny the Guilt*: They do call upon God, and uſe private Prayer, therefore think themſelves to be free from this Reproof. Yea, but are you as often with God as you ſhould be?

There are three ſorts of Perſons:

1. Some there are that omit it totally, cannot ſpeak of redeeming any Time for this Work. Theſe are practical Atheiſts, *without God in the World*, Eph. 2. 12. They are Heathens and Pagans, under a Chriſtian Name and Profeſſion. We ſhould *pray without ceaſing*, 1 Theſſ. 5. 17. (that is) take all praying Occaſions: Therefore they which pray not at all, all the Week long God hears not from them, ſurely come under the force of this Reproof.

2. There are ſome which perform it *ſeldom*; O how many Days and Weeks paſs over their Heads, and God never hears from them! The Lord complains of it, *Jer.* 2. 32. *They have forgotten me Days without number.* It was Time out of mind ſince they were laſt with God.

3. The moſt do not perform it ſo often as they ſhould. And therefore (that I may ſpeak with Evidence and Conviction) I ſhall anſwer the Caſe; what Rules may be given, how often we ſhould be with God, and when we are ſaid to neglect God.

1. *Every day* ſomething ſhould be done in this kind. *Acts* 10. 2. *Cornelius* pray'd to God always, every

every day he had his Times of Familiarity with God. *Daniel*, tho with the hazard of his Life, would not omit *praying three times a day*. Dan. 6. 10. And *David* ſpeaks of *Morning*, *Evening*, *and Noon*, Pſal. 55. 17. Tho we cannot bind all Men abſolutely to theſe Hours, beauſe of the difference of Conditions, Employments, and Occaſions; yet thus much we may gather from hence, That ſurely they which are moſt holy, will be moſt frequent in this Work.

2. *Love* will direct you. They which love one another, will not be ſtrange one to another; a Man cannot be long out of the Company of him whom he loveth. Chriſt loved *Lazarus*, and *Mary*, and *Martha*, *John* 11. 5. and therefore his great Reſort was to *Bethany*, to *Lazarus*'s Houſe. Surely they which love God, will have frequent recourſe to him. In the Times of the *Goſpel*, God truſts *Love*; we are not bound to ſuch particular Rules, as under the Law: Why? for Love is a liberal Grace, and will put us upon frequent Viſits, and tell us when we ſhould pray to God.

3. The *Spirit* of God will direct you. There are certain Times when God hath Buſineſs with you alone; when he doth (as it were) ſpeak to you, as to the Prophet in another Caſe, *Ezek.* 3. 22. *Go forth into the Plain, in the Deſart, and there I will talk with thee*: So, get you to your Cloſets, I have ſome Buſineſs to ſpeak with you. *Thou ſaidſt, Seek ye my Face: my Heart anſwered, Thy Face, Lord, will I ſeek*, Pſal. 27. 8. God invites you to Privacy and Retirement; You are ſent into your Cloſet, to deal with God about the Things you heard from the Pulpit. This is the *actual* Profit we get by a Sermon, when we deal ſeriouſly

ſeriouſly with God about what we have heard. When God ſends for us (as it were) by his Spirit, and invites us into his Preſence by theſe Motions; it is ſpiritual Clowniſhneſs to refuſe to come to him.

4. Your own *inward* and *outward Neceſſities* will put you in mind of it. God hath not ſtated what Hours we ſhall eat and drink; the Seaſons and Quantity of it are left to our Choice. God hath left many Wants upon us, to bring us into his preſence; Sometimes we want *Wiſdom*, and Counſel in Darkneſs; *Jam.* 1. 5. *If any lack Wiſdom, let him ask of God, which giveth to all Men liberally.* It is an Occaſion to bring us to God; God is the beſt Caſuiſt to reſolve our Doubts, and guide us in our Way. Sometimes we lack *Strength* to withſtand Temptations; the Throne of Grace was ſet up for a Time of Need, *Heb.* 4. 16. when any Caſe is to be reſolved, and Comfort to be obtained. We want Comfort, Quickning, Counſel, and all to bring us to God. So for outward Neceſſities too. Certainly, if a Man doth but obſerve the Temper of his own Heart, he cannot neglect God, but will find ſome occaſion or other to bring him into his preſence, ſome Errand to bring him to the Throne of Grace. We are daily to beg Pardon of Sin, and daily to beg Supplies. Now certainly, when you do not obſerve theſe Things, you neglect God.

Secondly; Others, to avoid it, will excuſe themſelves: Why, they would pray to God in private, but either they want *Time*, or they want a convenient *Place*, or want *Parts* and *Abilities*. But the truth is, they want a *Heart*, and that's the Cauſe of all; and indeed, when a Man hath

no

no Heart to the Work, then ſomething is out of the way.

1. Some plead they want *Time:* Why, if you have Time for other Things, you ſhould have a Time for God. Shall we have a Seaſon for all Things, and not for the moſt neceſſary Work? Haſt thou time to eat, drink, ſleep, follow thy Trading? (how doſt thou live elſe?) and no time to be ſaved, no time to be familiar with God, which is the greateſt Buſineſs of all? Get it from your Sleep and Food, rather than be without this neceſſary Duty. Jeſus Chriſt, who had no ſuch Neceſſity as we have, yet it is ſaid, *Mark* 1. 35. *He aroſe a great while before day, and went out, and departed into a ſolitary Place, and there prayed.* Therefore muſt God only be encroached upon? the lean Kine devour the fat? *Sarah* thruſt out inſtead of *Hagar?* and Religion be crouded out of Doors? *Felix illa domus, ubi* Martha *queritur de* Maria: That's a happy Houſe, where *Martha* complains of *Mary. Martha,* which was cumbred with much Service, complained of *Mary*, that ſhe was at the feet of Jeſus Chriſt, hearkning to his gracious Counſel; but in moſt Houſes *Mary* may complain of *Martha*; Religion is neglected, and goes to the Walls.

2. Some want a *Place.* He that doth not want a Heart, will find a Place. Chriſt went into a Mountain to pray; and *Peter*, to the top of the Houſe.

3. Many ſay they want *Parts*, they cannot tell how to pray. Wherefore hath God given his Spirit? In one faſhion or other, a Man can open his Caſe to God; he can go and breath out his Complaints, the Lord will hear Breathings. Go,

chatter out thy Requests to thy Father: tho you can but chatter like a Crane, yet do it with fervency, and with a Spirit of Adoption. We have not only Christ given us for an Advocate, but the Holy-Ghost to help our Infirmities. He hath given us the Spirit of his Son, whereby we may cry, *Abba, Father*. Gal. 4. 6. A Child can acquaint a Father with his Wants.

USE 2. To exhort God's Children to Frequency in this Duty, and to much Watchfulness and Seriousness in the performance of it.

First; To *Frequency*. For Arguments again to press you.

1. It argueth more Familiarity to pray to God alone, than in Company. He that goeth to a Prince alone, and upon all Occasions hath access to him in private, when Company is gone, hath nearer Friendship, and a greater Intimacy with him, than those which are only admitted to a Speech with him in the Company of others: So the oftner you are with God alone, the more familiar. He loves to treat with you apart; as Friends are most free and open to one another, when they are alone.

2. Then you will have a more sensible Answer of your own Prayers; you will see what God hath done upon your Requests. *Dan.* 9. 21, 22. *Daniel* was *praying* for the Church, and an Angel comes and tells him, *It is for thy Prayers and Supplications that I am come*. Therefore surely a Man would take some time to go and plead the Promises with God. But further, by way of Means:

1. Consider the Omnipresence of God, which is the Argument in the Text: *He is in secret, and seeth in secret*. If Men were convinced of that, they

they would make Conſcience of ſecret Prayer. Look as Jeſus Chriſt ſays of himſelf, *John* 16. 32. *You leave me alone, and yet I am not alone, for the Father is with me.* So when you are alone, you are not alone; there is a Father in ſecret; tho no-Body to ſee and hear, yet God is there. We are apt to think all is loſt, which Men are not conſcious to, and done in their ſight. *Acts* 10. 4. *Thy Prayers, and thine Alms, are come up for a Memorial before God.* God keeps a Memorial of your private Prayers; there is a Regiſter kept in Heaven, and never a Prayer loſt.

2. Conſider the Excellency of Communion with God. *Jer.* 2. 32. *Can a Maid forget her Ornaments, and a Bride her Attire?* Women are very curious and careful of their Ornaments, and will not forget their Dreſſing-Attire, eſpecially a Bride upon the Wedding-Day, ſhe that is to be ſet forth in moſt coſtly Array, ſhe makes it her Buſineſs to put on Jewels, to be ſeen in all her Glory. God is as neceſſary to us, as Ornaments to a Bride. We ſhould be as mindful of Communion with God, as a Bride of her dreſſing Ornaments. (*Yet they have forgotten me days without number.*) What ever is forgotten, God muſt not be forgotten.

3. Make God a good Allowance; reſolve to be much in the practice of it. It is beſt to have ſet Times for our Religious Worſhip. For Perſons, which are *ſui juris*, at their own diſpoſe, it is lawful, and very convenient to dedicate a certain part and portion of our Time to the Lord of Time. Lazy idle Servants muſt be tasked, and required to bring in their Tale of Brick: So it is good to task the Heart; to make God a fair, and reaſonable, and convenient Allotment of ſome

part of our Time. *David* had his fixed Hours: *Three times a day will I call upon thee.* And *Daniel* had his ſet Times; he pray'd *three times a day.* Tho we cannot charge you to obſerve theſe Hours, yet you ſhould make a prudent Choice your ſelves, and conſecrate ſuch a part of Time, as will ſuit with your Occaſions, your Courſe of Life, according to your Abilities and Opportunities. It is an Expreſſion of Love to God, to give him ſomewhat that is your own; and it will be of exceeding Profit to you, and make your Communion with him more ſeaſonable and orderly. This will make you careful and watchful how you ſpend your other Hours, that you may not be unfit when Times of Prayer come. 1 *Pet.* 3. 7. *Huſbands, dwell with your Wives according to knowledg, that your Prayers be not hindred.* But do not propoſe a Task too great for your Strength, and perplex your ſelves with ſuch an unreaſonable Allowance, as will not ſuit with your Occaſions. Men create a Trouble to themſelves, and bind themſelves with Chains of their own making, when they propoſe more Duty than they can well diſcharge.

The ſecond Part of the USE.

Do it *ſeriouſly*, with *Caution*, and warily. Here Chriſt gives direction; *When thou prayeſt, enter into thy Cloſet, and ſhut thy Door, and then think of thy Father which is in ſecret.* We need a great deal of Caution: for,

1. When you ſhut the Door upon all others, you cannot ſhut the Devil out of your Cloſets; he will croud in. When you have bolted the Door upon

upon you, and ſhut other Company out, you do not lock out Satan; he is always at hand, ready to diſturb us in holy Duties; where-ever the Children of God are, he ſeeks to come at them. When the Sons of God met together, Satan was in the midſt of them. *Job* 1. He meets in Congregations, he gets into the Cloſet. When *Joſhua* the High-Prieſt was miniſtring before the Lord, Satan ſtood at his right-hand, ready to reſiſt him. *Zech.* 3. 1.

2. There needs Caution, becauſe in private Duties there may be many *Failings* and *Evils*, which we are apt to be tainted with in our private Addreſſes to God.

(1.) There may be danger of Oſtentation; therefore Chriſt gives direction here, that it ſhould be managed with the greateſt Secrecy, both as for Place, Time, and Voice. Let none but God be conſcious to our drawing aſide, that we may be alone. Withdraw your ſelves out of the ſight and hearing of others, leſt Pride and Oſtentation creep upon you. The Devil will ſeek to blaſt this ſerious Acknowledgment to God, one way or other.

(2.) There may be *Cuſtomarineſs*, for faſhion ſake. It is ſaid of Chriſt, *That he went into the Synagogue on the Sabbath-Day, as his Cuſtom was.* We may uſe accuſtomed Duties; but we muſt not do them cuſtomarily, and for faſhion ſake, no more than Chriſt himſelf did; for tho this was his Cuſtom, yet he was not cuſtomary in theſe his Synagogue-Attendances. We are very apt to do ſo, becauſe we have uſed it for theſe many Years. Men go on in a Tract of Duty, and regard not the Ends of Worſhip. *Zech.* 7. 3. they come

with a fond Scruple, and Case of Conscience, to the Prophet: They had an old Custom among them, to fast for the Destruction of the Temple; now when the Temple was built again, *Should I weep in the fifth Month, separating my self, as I have done these so many Years?*

(3.) Much *Slightness* and Perfunctoriness of Heart you may be guilty of. Such is the Wickedness of Men, that they think God will be put off with any thing. And tho they would set off themselves with Applause in the hearing of others, yet how slight are they apt to be, when they deal with God alone. Consider, you must sanctify the Name of God in private, as well as in publick; you must speak to God with Reverence and Fear, and not in an overly fashion. Take heed of this Slightness; it is a great Wrong to the Majesty of God. When they offered a sickly Offering, saith God, *I am a great King, and my Name is dreadful among the Heathen:* You do not consider my Majesty.

(4.) There may be this Evil; *Resting* in the Work, in the Tale and Number of your Prayers. *Luke* 18. 12. *I fast twice in the Week.* Man is very apt to rest and dote upon his own Worth, and to build all his Acceptance with God upon it; to come to God, and challenge him for a Debt, as the Pharisee did. It is very natural to rest in those Duties, and make them an Excuse for other things.

(5.) There may be Pride, even in the Exercise of our *Gifts*. There is a Delight in Duties, which seems spiritual many times, when it is not. As when a Man delighteth in the Exercise of his own Gifts, rather than in Communion with God; when

when there is a ſecret tickling of Heart, with a conceit of our own Worth; as when in the carriage of a Duty we come off roundly, and Parts have their free Courſe and Career. This Complacency and Pride, it may be not only in publick, where we have advantage to diſcover our ſelves with Applauſe; but in private, between God and our Souls. When a Man is conceited of his Gifts, they may end in the private Exerciſe of them, to the wrong of God. When Invention is quick and free, he may have ſuch a delight, as may make him reſt in the Work, as it is a Fruit of Parts, rather than as a Means of Communion with God. Therefore there needs a great deal of Caution, when we are alone with our heavenly Father.

MATTH. 6. 7, 8.

But when ye pray, uſe not vain Repetitions, as the Heathen do; for they think they ſhall be heard for their much ſpeaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

OUr Lord having ſpoken of the Oſtentation of the Phariſees, and their Vain-Glory, he cometh here to diſſuade from another Abuſe, and that is *Babling* and Lip-labour: *They* pray'd to be ſeen of Men, but the *Heathens* were guilty of another Abuſe. Here take notice,

1. Of the Sin taxed.

2. The Reaſons which our Lord produceth againſt it.

Firſt; The Sin taxed is ſet forth by a double Notion: Here is βαττολογία, and πολυλογία; the firſt we tranſlate, *Vain Repetitions*; and the laſt, *Much ſpeaking*. Both may well go together; for when Men affect to ſay much, they will uſe vain Repetitions, go over the ſame things again and

and again; which is as diſpleaſing to God, as it is irkſom to prudent and wiſe Men.

But let us ſee a little what theſe Words ſignify. The firſt Word is, βαττολογία, which we tranſlate *vain Repetitions*. *Battus* was a fooliſh Poet, that made long Hymns, conſiſting of many Lines, but ſuch as were often repeated, both for Matter and Words. And *Ovid* brings in a fooliſh Fellow, that would be often repeating the ſame Words, and doubling them over.

Montibus, inquit, erant, & erant ſub montibus illis.

And again,

——— *Et me mihi perfide prodis?*
Me mihi prodis? ait ———

And from thence this Word is taken, which is here uſed by the Evangeliſt, βαττολογία, or idle babling over the ſame thing. And the Scripture repreſenteth this vain going over of the ſame things. *Eccleſ.* 10. 14. *A Fool alſo is full of Words; a Man cannot tell what ſhall be; and what ſhall be after him, who can tell?* The moſt judicious Interpreters do conceive there's a μίμησις, an Imitation of the Fool's ſpeaking. Groundleſs, fruitleſs Repetitions are here reproved, or the tumbling out of many inſignificant Words, and the ſame over and over again; this is vain Repetition. But the other Word which Chriſt uſeth to tax the ſame Abuſe, is πολυλογία, *Much ſpeaking*; it ſignifieth Affectation of Length in Prayer, or uſing many Words, not out of fervency of Mind, but meerly to prolong the Duty, as if the length of it made

made it more powerful or acceptable with God, or a more comely piece of Worſhip. This is what our Lord here reproves, vain Repetitions, and much ſpeaking.

Secondly ; Here are the Reaſons produced againſt it ; they are two.

1. That it is a Heatheniſh Cuſtom, and that grounded upon a falſe Suppoſition. The Heathens were deteſtable to the Jews, and therefore their Cuſtoms ſhould not be taken up, eſpecially when grounded upon an Error, or a Miſpriſion of the Nature of God. Now the Heathens think they ſhall be heard for their much ſpeaking, for their meer praying, and compoſing Hymns to their Gods, with thundring Names repeated over and over again.

2. It is inconſiſtent with the true Nature of God, *verſ.* 8. *Be not therefore like unto them ; for your Father knoweth what Things you have need of, before you ask him.* Here we learn three Things. (1.) Chriſtianity and true Religion takes up God under the Notion of a Father, that hath a care of his Children. This will decide many Queſtions about Prayer, and what Words we ſhould uſe to God in the Duty ; go to God, as Children to their Father. (2.) He is repreſented as an *Omniſcient God*, one that knows all Things, our Wants and Neceſſities. (3.) As an *Indulgent* Father, who hath a propenſe and ready mind to help us, even before we ask.

From the Words thus opened, that which we may obſerve is this : *Viz.*

Doct.

Doct. *That certainly it is a Sin, needleſly to affect length of Speech, or vain Repetitions in Prayer.*

Our Lord diſſuadeth us from it here, and his Authority ſhould ſway with us: He knew the Nature of Prayer better than we do; for he appointed it, and he was often in the practice and obſervance of it. So we are directed to the contrary, *Eccleſ.* 5. 2. *Be not raſh with thy Mouth, and let not thine Heart be haſty to utter any thing before God: for God is in Heaven, and thou upon Earth; therefore let thy Words be few.* Remember, you have to do with a great God, and do not babble things over impertinently in his Ears. It is a Truth evident by the Light of Nature: *Paucis verbis rem divinam facito.* Platinus. If you be to worſhip God, a needleſs Prolixity doth not become Addreſſes to him.

But becauſe this Text may be abuſed, I ſhall endeavour to clear it a little further. There are two Extremes; the ſlight and careleſs Spirit, and Babling.

1. There is the *ſlight* and *careleſs* Spirit, who doth the Work of an Age in a Breath, and is all for Starts, and ſudden Pangs, which paſs away like a Flaſh of Lightning in a dark Room; whoſe good Thoughts are gone, as ſoon as they ruſh into the Heart. A poor, barren, and ſlight Spirit, which is not under the Influence and Power of that Celeſtial Love, which keeps the Soul in converſe with God, cannot endure to be any while with God. Alas! we need Stroke upon Stroke to faſten any thing upon the Heart. We are like green Wood, that will not preſently take Fire, until

until it lie long there, and be throughly and well warmed; ſo until we have gone far in the Duty, we can hardly get any warmth of Heart. They which are ſhort in Prayer, had need of much habitual preparation of Heart.

2. The *Babler* is another Extreme, who thinks the Commendation of a Duty is to be *long* in it; and affects to ſay *much*, rather than *well*; whereas ſerious and ſhort Speech makes the beſt Prayer. *Prov.* 10.19. *In the multitude of Words there wanteth not Sin:* Either to God, or Men, 'tis true; but eſpecially when affected: So they do but beat the Air, rather than pray to God.

Theſe, then, are the two Extremes; *Shortneſs*, out of Barrenneſs or Slightneſs; or *Length*, out of Affectation: and we muſt carefully avoid theſe. Chriſt would not juſtify that Shortneſs, which comes from Slightneſs, and Barrenneſs of Heart; nor, on the other ſide, indulge the Affectation of Length in Prayer.

Therefore let us a little ſee,

I. What is the Sin.

II. Give you the Force of our Lord's Reaſons here urged, or how concluſive our Saviour's Arguments are againſt this Practice.

I. What is the Sin? That's neceſſary to be known; for all Repetitions are not vain, nor is all Length in Prayer to be accounted Babling.

Firſt; For Repetitions:

1. When they expreſs *Fervency* and *Zeal*, they may be uſed: And ſo we read, Chriſt prayed over the ſame Prayer thrice; *Mat.* 26. 44. *O my Father, if it be poſſible, let this Cup paſs from me.* And another Evangeliſt ſheweth, that he did this

out

out of ſpecial Fervency of Spirit; *Luk.* 22.44. *Being in an Agony, he prayed more earneſtly.* And ſo we read of the Prophet *Daniel*, chap. 9. 17, 18, 19. *O our God, hear the Prayer of thy Servant; O my God, incline thine Ear, and hear; O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own ſake, O my God.* All this was out of vehemency; he goes over again and again the ſame Requeſt. When we uſe many Words of the ſame kind and ſignification, and it be out of vehemency and fervency of Spirit, it is not forbidden.

2. This Repetition is not to be diſproved, when there is a ſpecial *Emphaſis*, and ſpiritual Elegancy in it, as *Pſal.* 136. you have it twenty ſix times repeated, [*For his Mercy endureth for ever,*] becauſe there was a ſpeci[illegible]aſon in it, his purpoſe there being to ſhe[illegible] Unweariedneſs, and the unexhauſted Riches of God's free Grace; that notwithſtanding all the former Experiences they had had, God is where he was at firſt. We waſte by giving, our Drop is ſoon ſpent; but God is not waſted by beſtowing, but hath the ſame Mercy to do good to his Creatures, as before. Tho he had done all thoſe Wonders for them, yet his Mercy was as ready to do good to them ſtill. All along God ſaved and bleſſed his People; *For his Mercy endureth for ever.* But as there are Repetitions which have their Uſe; ſo there are uſeleſs Tautologies, and vain Repetitions: And ſuch they are, when they neither come from the Heart, nor go to the Heart; when they come not from the abundance of the Heart, but rather the emptineſs of the Heart, becauſe we know not how to inlarge our ſelves to God, there-

therefore fall upon idle and uſeleſs Repetitions of the ſame Words and Requeſts. As a Man that hath ſmall Skill in Muſick, doth only play over the ſame Note; ſo when Men have not a full ſpiritual Abundance, they waſte themſelves in Prayer in theſe idle Repetitions. And then they go not *to the Heart*, they do not conduce to warm the Affections. A vain clamorous ingeminating the ſame thing without Faith, and without Wiſdom, meerly to fill up the Tale of Words, or to wear out a little time in a religious Exerciſe; that's it which is here condemned under the notion of vain Repetitions.

Secondly; For the other word πολυλογία, or *much ſpeaking*. Every long Prayer is not forbidden; for our Lord Jeſus himſelf *continued all Night in Prayer*, *Luke* 6.12. And in extraordinary Duties of faſting, Length ſeems to be very neceſſary; *Eſther* 4. 16. *They faſted and prayed together for three days and nights, without eating any Bread.* And *Solomon* pray'd long at the Dedication of the Temple.

But that which is forbidden, is, when Men ſpeak Words without need, and without Affection; a needleſs lengthening out of Prayer, and that upon a Conceit that it is more acceptable to God.

1. In the General, Prayer ſhould be *ſhort*, as all Examples of Scripture teach us; and the Lord's Prayer you ſee how conciſe and ſhort it is, for preſently upon this our Lord teacheth his Diſciples to pray. For Prayer is a *ſpending* rather then a *feeding* Duty. Thoſe which affect long ſpeaking, many times run into this, they make it a feeding Duty, for they mingle Exhortations with

with Prayer, which is a great Abuſe: A Man can bear up under the hearing of the Word for an Hour or two, better than half an Hour in Prayer, with that neceſſary Vigor of Spirit which God hath required. Therefore the general Rule is, Let your Words be conciſe, but full of Affection. Look as in vaſt and great Bodies, the Spirits are more diffuſed and ſcattered, and therefore they are more unactive than thoſe which are of a ſmaller Compaſs; ſo in a long Prayer, there may be more of Words, but leſs of Life.

2. The Affectation of Prolixity is naught; uſually it comes from ſome evil Ground; either from *Pride*, and Oſtentation of Gifts. Thus we read, the Phariſees were taxed for making long Prayers, *Mat.* 23. 14. that under the colour of them, they might devour Widow's Houſes, (that is) be credited and truſted with the Management of their Eſtates: Or elſe it may come from *Superſtition*, ſuch as is in the Heathens, who had unworthy Thoughts of God, as if he were harſh and ſevere, and delighted in much ſpeaking, and need to be quickened: Or it may come from *Folly*, for Folly abounds in Words though it be ſcanty in true Affection and hearty Reſpect to God. A wiſe Man is content with Words enough to expreſs his Mind: Choice and meaſure of Speech diſcovereth Wiſdom.

3. So much time ſhould be ſpent in Prayer, and ſo many Words are neceſſary, as may be convenient and profitable both for our ſelves and others. For our *Selves*, when we are alone, ſo much as may expreſs Faith, and may argue great Plea in the Promiſes; and ſo much as may reach

reach fervent Deſire; while the Fervency continues, the Speech ſhould continue: and ſo much as may expreſs our filial Dependance, that we have a Senſe that God is our Father, which are the ends for which Prayer was appointed. And ſo as it may ſuit with the Conveniency of *others*, that they may be warmed, but not tired, and may not be expoſed to the Temptations of Wearineſs, and Wandrings, and Diſtractions in their Mind, when things are ſpun out unto an unreaſonable length; for then it's neither pleaſing to God, nor profitable to Men. Thus I have ſtated the Offence our Lord forbids; what are thoſe vain Repetitions and idle Babblings, ſuch as ariſe from Wearineſs of Soul, and miſ-conceit of God, or ſome other baſe Grounds; not that plentiful Expreſſion, which comes from a large and free Heart, pouring out it ſelf before the Lord. And if we be ſway'd by his Authority, theſe things ſhould be regarded by us, and we ſhould remedy theſe Sins in Prayer.

II. Let us come to examine our Lord's Reaſons which are produced againſt it, and ſee how concluſive they are in the Caſe, and you will diſcern the drift of Chriſt's Speech.

Our Lord reaſons;

Firſt; From the Practice of the Heathens, [*But when ye pray, uſe not vain Repetitions, as the Heathens do.*] In this Reaſon, ſeveral Propoſitions are couched and contained, which deſerve to be weighed by us.

1. This is implied, That the Heathens had a ſenſe of the *neceſſity of Worſhip*, as well as the Being of

of a God. Though natural Light be *inferioris Hamiſphærii*, of the *lower* Hemiſphere, and chiefly reacheth to Duties of the ſecond Table, of Commerce between *Man* and *Man*; for that Light which was left in the Heart of Man, ſince the Fall, more directly reſpects our Carriage towards Men, and there it is more clear and open; yet it ſo far reaches to the Duties of the *higher* Hemiſphere, as that there is ſome diſcerning too of the Duties of the *Firſt Table*; of Piety as well as Honeſty: as that there is a God; and if there be a God, he is to be worſhipped; for theſe two Notions live and die together. The rude Mariners were ſenſible of a Divine Power which was to be call'd upon, and conſulted with in caſe of Extremity; and that the way of Commerce was by Worſhip. *Jonah* 1. 5. when the Storm aroſe, *They called every Man upon his God.*

2. Though Heathens were ſenſible of the Being of a God, and the neceſſity of Worſhip; yet they were *blind* and *dark* in *Worſhip*; for Chriſt ſaith, *Be not as the Heathen, for they think they ſhall be heard for their much ſpeaking.* Uſually a half-Light miſleads Men. The Heathens, though they had ſome Notions of an eternal Power, yet when they came to perform their Worſhip; *Rom.* 1. 21. *They glorified him not as God, but became vain,* ἐν τοῖς διαλογισμοῖς, *in their Imaginations,* (that is) in their Practical Inferences: They ſaw an infinite, eternal Power, which was to be loved, truſted, worſhipped; but when they came to ſuit theſe Notions to practice, to love, truſt, and worſhip him, there they were vain, frivolous, and had Miſ-conceits of God.

3. Their Errors in Worſhip were many. Here our Lord takes notice but of one, that they thought to be heard for their much ſpeaking; and there the original Miſtake of the Heathens (and that which compriſeth all the reſt) was this, a Transformation, or changing of God into the Likeneſs of Man, which is very natural and incident to us; upon all occaſions we are apt to miſ-conceive of God, and to judg him according to our own Model and Scantling; *Pſ.*50.21. *Thou thoughteſt I was altogether ſuch an one as thy ſelf:* ſo did theſe. Becauſe Man is wrought upon by much ſpeaking, and carried away with a Flood of Words, therefore they thought ſo it would be with God. This Transformation of the Divine Nature into an Idol of our own ſhaping and picturing, the turning of God into the form of a corruptible Man, this hath been the Ground of all the Miſcarriage in the World.

But more particularly: their Error in this matter was charging Weakneſs and Harſhneſs upon God, or not worſhipping him according to his Spiritual Nature.

1. Charging *Weakneſs* upon God, as if many Words did help him to underſtand their meaning, or to remember their Petitions the better. Hence that Practice of *Baal*'s Prieſts, 1 *Kings* 18.26. *They called on the Name of* Baal *from Morning till Night*; *O* Baal, *hear us.* They were repeating and crying again and again, *O Baal*; as if their Clamor would awaken their God; whence *Elijah's Sarcaſm, He ſleepeth, and muſt be awaked:* As thoſe that for two hours together cried out, *Great is* Diana *of the* Epheſians, *Great is* Diana *of the* Epheſians, *Acts* 19. 34.

2. Their

2. Their aſcribing *Harſhneſs* to God, as if he were hard to be entreated, and delighted in the pain of his Creatures, and would be more affected with them, becauſe they wearied themſelves with the Irkſomeneſs of a long Prayer. Penal Satisfactions are very natural. Superſtition is a Tyranny, it vexeth the Soul with unreaſonable Duty, affects outward length to the wearineſs of the Fleſh. The general conceit is, that Man thinks God muſt be ſerved with ſome ſelf-denial, and the Fleſh muſt be diſpleaſed; but it ſhall be diſpleaſed but in a little, and in an outward way, as *Baal*'s Prieſts gaſht themſelves; as if God were pleaſed with our burdenſom and long Exerciſes.

3. There was this Error in it; They did not conceive aright of the *Spiritual Nature* of God, as if he were pleaſed with the meer Task, a long Hymn, and an idle Repetition of Words, without Senſe and Affection: Whereas the Lord doth not meaſure Prayers by Prolixity, but by the Vehemency; not by the Labour of the external Work, but by the inward Affection manifeſted therein: and Words are only accepted with him, as they ſerve to quicken, continue, or increaſe our Affection.

Secondly; Our Saviour's next Reaſon is drawn from *Verſ.* 8. *Be not ye like unto them, for your Father knoweth what things ye have need of, before you ask him.* It is inconſiſtent with the true Notion of God. Here are three Propoſitions; all which are of force to draw us off from babling, or Affectation of many Words in Prayer. As,

1. That God is a *Father*, and that both by Creation and Covenant. By *Creation*, to all Man-

kind, ſo he will be ready to ſuſtain that which he hath made; he that hath given Life, will give Food; he that hath given a Body, will give Raiment; Things expect Supply thence, from whence they received their Being. But much more by *Covenant*, ſo he is our Father in Chriſt, (*Doubtleſs thou art our Father, though* Abraham *be ignorant of us*—— Iſa. 63. 16.) Well, but what's this to the preſent Purpoſe, that God is a Father? This is a Check to babling; therefore we ſhould go to him in an unaffected manner, with a Child-like Spirit and Dependance, with Words reverent, ſerious, and plain. Children do not uſe to make ſtarch'd Speeches to their Fathers, when they want Bread, but only expreſs their natural Cry, and go to them for ſuch things as they ſtand in need of; there they ſpeak and are accepted; and a Word from a Child moves the Father, more than an Orator can move all his Hearers. Even ſuch a naked Addreſs ſhould we make to God in a plain manner; for when we come to pray, Chriſt would have us take up God in the Notion of a Father, and to behave our ſelves in a natural way to him; for affected Eloquence or Loquacity in Prayer, is one of the main things Chriſt here diſproves. Prayer ought to be ſimple, and plain: Therefore the great Buſineſs of the Spirit of Adoption is to make us cry, *Abba, Father*; Rom. 8. 15.

2. He is ſuch a Father as is not *ignorant* of our Wants. The care of his Providence is over all the Creatures he hath made; God hath an Inſpection over them, to provide Neceſſaries for them; much more over his People. His Eyes run to and fro, to find them out in all the places of

of their Diſperſion; and he doth exerciſe his Power for their Relief. 2 *Chron.* 16. 9. Now this Thought ſhould be rooted in our Hearts, when we come to pray to God; I go to a Father, which hath found me out in the Throng of his Creatures, and knows what is good for me. This is a great ground why we ſhould not uſe Battology, becauſe God knows what my Needs are. Words are not required for God's ſake, but for ours; not to inform God, but that we may perform our Duty the better. Well then, ſo far as they are uſeful, ſo far they ſhould be uſed; to bound our Thoughts, to warm our Affections, to ſtrengthen our Faith. (1.) To *bound our Thoughts*; for an Interruption in Speech is ſooner diſcerned, than an Interruption in Meditation. (2.) And to *warm our Affections*. Words at firſt are Vent to Affection, but afterwards they continue to increaſe the Affection; as a Hearth is firſt warmed by the Fire, and then it ſerves to keep in the Fire. (3.) And they conduce to *ſtrengthen our Faith*, while we plead Promiſes in God's hearing. We wreſtle with God, that we may catch a heat our ſelves. And therefore Words ſhould be only uſed, as they conduce to the ſtrengthning our Faith, or continuing our Affection to God: Longer than they ſerve that End in Prayer, they are Babling, and vain Repetitions, and much ſpeaking, which Chriſt here forbids. Conſider, there is not a Change in God, but a Change in us, wrought by Prayer. 'Tis neither to give Information to God, that he may know our meaning; nor to move him, and perſuade him to be willing, by our much ſpeaking: but only to raiſe up our own Faith and Hope towards God.

3. He is ſuch a Father, as is not *unwilling* to relieve us. Your heavenly Father is very ready to give you ſuch Things as you ſtand in need of, as Chriſt expreſſeth it, *Mat.* 7. 11. *If ye being evil, know how to give good Things unto your Children; how much more ſhall your heavenly Father give good Things to them that ask him?* And, *Luke* 11. 13. it is, *How much more ſhall your heavenly Father give his holy Spirit?* When you come to beg for Grace, conſider what earthly Parents would do for a Child: Their Affections are limited, they are in part corrupt; and poor ſtraitned Creatures have not ſuch Bowels of Compaſſion as God; and yet when a Child comes to them with a genuine Cry, with a ſenſe of his Want, and Confidence of his Father, he cannot harden his Bowels againſt his Child. This alſo checks much ſpeaking; for we do not pray to ſtir up Mercy in him, as if he needed much Intreaty, and were ſevere, and delighted to put the Creature to Penance: No, he is ready before we ask; he knows our Wants and Needs, and is ready to ſupply us with thoſe Things we ſtand in need of, only will have this comely Order obſerved. Sometimes he *prevents* our Prayers, before we ask: *Before they call, I will anſwer; and I am found of them that ſought me not.* Before we can have a Heart to come, the Lord prevents us with his Bleſſing. And ſometimes he gives us *what we ask.* This is the Condeſcenſion of God, that when you call, he will anſwer; and when you cry, he doth in his Providence ſay, What will you have, poor Creatures? And he *gives more than we ask*: As *Solomon* asked Wiſdom, and God gave him more than he asked, Wiſdom, Riches, and Honour.

Object.

Object. But here's an Objection: Theſe Notions ſeem not only to exclude long Prayer, and much ſpeaking, but all Prayer. If God know our Wants, and is ſo ready to give, whether we ask or no, what need we open them to him in Prayer at all?

I anſwer; It is God's preſcribed Courſe, and that ſhould be enough to gracious Hearts, that will be obedient to their Father. Whatever he intends, tho he knows our Wants, and reſolves to anſwer them; yet it is a piece of religious Manners, to ask what he is about to give. *Jer.* 29. 11. *I know my Thoughts towards you, Thoughts of Peace; yet will I be enquired of you for theſe Things.* God knows his own Thoughts, hath ſtated his Decrees, and will not alter the beautiful Courſe of his Providence for our ſakes; yet he will be ſought unto. So *Ezek.* 36. God purpoſed to bleſs them, and therefore promiſeth, I will do thus and thus for you; yet, *verſ.* 37. *I will yet for this be enquired of by the Houſe of* Iſrael, *to do it for them*: I will do it, but you ſhall milk out the Bleſſing by Prayer. This Courſe is alſo *neceſſary*, and that both for his Honour, and our Profit and Comfort.

(1.) It is neceſſary for his Honour, that God may ſtill be acknowledged; that the Creature may be kept up in a conſtant dependance upon God, and may go about nothing, but may ask his Leave, Counſel, and Bleſſing. *Prov.* 3. 6. *In all thy Ways acknowledg him, and he ſhall direct thy Paths.* We ask God's *Leave* that we may do ſuch a thing, for he hath the Dominion over all Events: And if we are doubtful, we ask his *Counſel*, whether we may ſtay here or there, or

diſpoſe of our ſelves and Families: And we ask his *Bleſſing* upon our Reſolution. Now that we may know God doth all, that he governeth all humane Affairs; that we may live upon his Allowance, and take our daily Bread from his hands; and that we may ſee we hold all theſe Things from our great Landlord, therefore we pray unto him. We are Robbers and Thieves, if we uſe the Creature without his Leave. God is the great Owner of the World, who gives us our daily Bread, and all our Supplies; therefore he will have it asked, that we may acknowledg our dependance.

(2.) It is moſt for *our Profit*. Partly, that our *Faith* ſhould be exerciſed in pleading God's Promiſe, for there we put the Promiſe in Suit. Faith is begotten in the Word, but it is exerciſed in Prayer; therefore it is called the *Prayer of Faith*. In the *Word*, we take Chriſt *from* God; in *Prayer*, we preſent Chriſt *to* God. That Prayer which is effectual, it is an Exerciſe of Faith. *Rom.* 10. 14. *How ſhall they call on him, in whom they have not believed?* And as it concerns our Faith, ſo alſo our *Love*, which is both acted and increaſed in Prayer. It is acted; for it is Delight in God, which makes us ſo often converſe with him. Thus the Hypocrite, *Job* 27. 10. *Will he always call upon the Lord? Will he delight himſelf in the Almighty?* They that love God, cannot be long from him; they that delight in God, will be often unboſoming themſelves to him. It doth alſo *increaſe* our Love; for by Anſwers of Prayer, we have new Fuel to keep in this holy Fire in our Boſoms. We pray, and then he gives direct Anſwers, *Pſal.* 116. 1. *I love*

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the Lord, becauſe he hath heard my Voice, and my Supplication. So our *Hope* is exerciſed, in waiting for the Bleſſing pray'd for: *Pſal.* 5. 3. *O Lord, in the Morning will I direct my Prayer unto thee, and will look up.* That looking up is the Work of Hope; when we are looking and waiting to ſee what comes in from pleading Promiſes. It is much too for our *Peace of Conſcience*; for it eaſeth us of our Burthens: It is the Vent of the Soul, like the opening of a Vein in a Fever. When our Hearts ſwell with Cares, and we have a Burthen upon us, and know not what to do, we may eaſe our ſelves with God. *Phil.* 4. 6, *Be careful for nothing; but in every Thing, by Prayer and Supplication, with Thankſgiving, let your Requeſts be made known to God: And the Peace of God ſhall keep your Hearts.* O bleſſed Frame, that can be troubled at nothing here in this World, where there are ſo many Buſineſſes, Encounters, Temptations! What's the way to get this Calmneſs of Heart? Be much in opening your Hearts to God; let your Requeſts be made known to God. Look as in an Earthquake, when the Wind is impriſoned in the Bowels of the Earth, the Earth heaves, and ſhakes, and quakes, until there be a Vent, and the Wind be got out, then all is quiet: So we have many Toſſings and Turmoilings in our Minds, till we open and unboſom our ſelves to God, and then all is quiet. Alſo it prepareth us for the *Improvement of Mercies*, when we have them out of the hands of God by Prayer: *For this Child I prayed*, ſaid *Hannah*, *and I will lend him unto the Lord.* 1 Sam. 1. 27, 28. Thoſe Mercies we expreſly pray'd for, we are more throughly obliged to improve for God.

What

What is won with Prayer, is worn with Thankfulneſs.

APPLICATION.

USE 1. To caution us againſt many Abuſes in Prayer, which may be diſproved and taxed, either formally, or by juſt Conſequence. I ſhall inſtance in five.

1. An idle and fooliſh Loquacity, when Men take a liberty to prattle any thing in God's hearing, and do not conſider the Weight and Importance of Prayer, and what a Sin it is to be *haſty to utter any thing before God.* Eccleſ. 5. 2. It is a great Irreverence, and Contempt of the Majeſty of God, when Men go hand over head about this Work, and ſpeak any thing that comes into their mind. As Men take themſelves to be deſpiſed, when others ſpeak unſeemly in their preſence: Surely it is a leſſening, and a deſpiſing of God, when we pour out raw, tumultuous, undigeſted Thoughts, and never think of what we are to ſpeak, when we come to God. *Pſal.* 45. 1. *My Heart is inditing a good Matter:* The Word ſignifieth, it *boils or fryes a good Matter.* It is an Alluſion to the *Mincah*, or Meat-Offering, which was to be boil'd or fry'd in a Pan, before it was to be preſented to the Lord, that they might not bring a Dough-bak'd Sacrifice and Offering to the Lord. Such ignorant, dull, ſenſleſs Praying, it is a blaſpheming of God, and a leſſening of the Majeſty of God.

2. A frothy Eloquence, and an affected Language in Prayer, this directly comes under Reproof: As if the Prayer were more grateful to God,

God, and he were moved by Words and Strains of Rhetorick, and did accept Men for their Parts, rather than Graces. Fine Phraſes, and quaint Speeches, alas! they do not carry it with the Lord: They are but an empty Babble in his Ears; rather than an humble Exerciſe of Faith, Hope, Love, and Child-like Affections, and holy Deſires after God. If we would ſpeak with God, we muſt ſpeak with our Hearts to him, rather than with our Words. This is a Sin of Curioſity, as the other was of Neglect. 'Tis not Words, but the Spirit and Life, which God looks after. Prayer, it is not a Work of Oratory, the Product of Memory, Invention, and Parts; but a filial Affection, that we may come to him, as to a Father, with a Child-like Confidence. Therefore too much Care of verbal Eloquence in Prayer, and tunable Expreſſions, is a Sin of the ſame nature with Babling. Tho Men ſhould have the Wit to avoid impertinent Expreſſions, and Repetitions; yet when Prayer ſmells ſo much of the Man, rather than of the Spirit of God, alas! 'tis but like the unſavoury Belches of a rotten Breath in the Noſtrils of God. We ſhould attend to Matter, to the Things we have to communicate to God, to our Neceſſities, rather than to Words.

3. Heartleſs ſpeaking, filling up the Time with Words; when the Tongue out-runs the Heart; when Men pour their Breath into the Air, but their Hearts are dead and ſleepy, or their Hearts keep not time and pace with their Expreſſions. We oftner pray with our Tongues, than with our Minds; and from our Memories, than our Conſciences; and from our Conſciences,

than

than our Affections; and from our Affections, as presently stirred, than from our Hearts renewed, bended and inclined towards God. Be the Prayer long or short, the Heart must keep pace with our Tongues. As the Poet said, *Disticha longa facit*, his Disticks were tedious; so it is tedious and irksom to God, unless we make Supplication in the Spirit. *Eph.* 6. 18. Remember, God will not be mocked.

4. When Men rest in outward Vehemency, and loud Speech. Saith *Tertullian*, *Quibus Arteriis opus est, si pro strenio audiamus?* What Lungs and Sides must we have, if we be heard to speak to Heaven, by the Noise and Sound? In some there is a natural vehemency and fierceness of Speech, which is rather stirr'd up by the heat and agitation of the bodily Spirits, than any vehemency of Affection. There is a Contention of Speech, which is very natural to some, and differeth much from that holy Fervor, the Life and Power of Prayer, which is accompanied with Reverence, and Child-like Dependance upon God. It is not the loud Noise of Words, which is best heard in Heaven; but the fervent affectionate Cries of the Saints, are those of the Heart, rather than of the Tongue. *Exod.* 14. 17. it is said, *Moses cried to the Lord:* We do not read of the Words he uttered; his Cry was with the *Heart*. There is a crying with the Soul, and with the Heart to God. *Psal.* 10. 17. *Lord, thou hast heard the Desire of the Humble.* It is the *Desires* God hears. *Psal.* 39. 9. *Lord, all my Desire is before thee; and my Groaning is not hid from thee.* The Lord needs not the Tongue, to be an Interpreter between him and the Hearts of his Children. He that

that hears without Ears, can interpret Prayers tho not uttered by the Tongue. Our Deſires are Cries in the Ears of the Lord of Hoſts: the vehemency of the Affections may ſometimes cauſe the extention of the Voice; but Alas! without this it is but a tinkling Cymbal.

5. Popiſh Repetition, and looſe ſhreds of Prayer often repeated, as they have in their Liturgy over and over again, their *Gloria Patri*, ſo often repeated, their *Lord have Mercy*; and in their Prayer made to Jeſus, *Sweet Jeſus*, *Bleſſed Jeſus*; and going over the *Ave Maria*, and this to be tumbled over upon their Beads, and continuing Prayer by tale and by number: Surely theſe are but vain Repetitions, and this is that much-ſpeaking which our Lord aims at. Thus I have diſpatched the abuſes of Prayer.

Uſe. 2. To give you direction in Prayer; how to carry your ſelves in this holy Duty towards God in a comely manner.

I ſhall give you Directions,

1. About our Words
2. About our Thoughts } In Prayer.
3. About our Affections

Firſt, about our *Words*; there is a uſe of them in Prayer, to excite, and convey, and give vent to Affection: Hoſ. 14.2. *Take with you Words, and turn to the Lord, and ſay, Take away all Iniquity, and receive us graciouſly.* Surely the Prophet doth not only preſcribe that they ſhould take Affections, but take with them *Words*: Words have an Intereſt in Prayer.

Now theſe may be conſidered, either when we are alone, or in Company.

1. When

1. When we are alone: Here take the advice of the Holy-Ghoſt, Eccl. 5. 2. *God is in Heaven, and thou art upon Earth, therefore let thy Words be few.* How few? Few in *Weight*, *Conſcience*, *Reverence*. Few in *Weight*, affecting rather to ſpeak Matter than Words; conciſely and feelingly, rather than with curiouſneſs, to expreſs what you have to ſay to God. Few in *Conſcience*. Superſtition is a Baſtard-Religion, and is tyrannous, and puts Men upon tedious Services, and ſometimes beyond their Strength; therefore pray neither too ſhort, nor too long: do it not meerly to lengthen out the Prayer, or as counting it the better for being long; the ſhortneſs and the length muſt be meaſured by the fervency of our Hearts, our many neceſſities, and as it tendeth to the inflaming our Zeal; as it can get up the Heart, let it ſtill be ſubſervient to that. Few with *Reverence*, and managed with that Gravity, Awfulneſs, and Seriouſneſs, as would become an Addreſs to God. As *Abraham*, *Gen.* 18. 31. had been reaſoning with God before, therefore he ſaith, *Let not God be angry, if I ſpeak to him this once*, when he renewed the Suit. Thus alone.

2. In *Company*; there our Words muſt be apt and orderly, moving as much as may be, not to God, but to the Hearers; managed with ſuch Reverence and Seriouſneſs, as may ſuit with the Gravity of the Duty, and not encreaſe, but cure the Dulneſs of thoſe with whom we join. And what if we did in publick Duties chooſe out Words to reaſon with God, as *Job* ſaith, *Chap.* 9. 14. *Chooſe out my Words, to reaſon with him.* If we did uſe Preparation, and think a little before hand, that we may go about the Duty with ſeri-

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ous Advice, and not with indigeſted Thoughts. But this hath the ſmalleſt Intereſt in Prayer.

Secondly, Our *Thoughts*; That we may conceive aright of God in Prayer, which is one of the greateſt difficulties in the Duty.

1. Of his *Nature* and *Being*.
2. Of his *Relation to us*.
3. Of his *Attributes*.

Firſt, Of the *Nature* and *Being* of God. Every one that would come to God, muſt fix this in his Mind, That *God is*; and that *God is a Spirit*: And accordingly he muſt be worſhipped, as will ſuit with theſe two Notions. *Heb.* 11.6. He that cometh to God, muſt believe that *God is*, and then that *God is a Spirit*; for it is ſaid, *Joh.* 4.24. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and Truth.* O then, when ever you come to pray to God, fix theſe two Thoughts, let them be ſtrong in your Heart, *God is*: I do not ſpeak to an Idol, but to the living God: And *God is a Spirit*, and therefore not ſo much pleaſed with plauſibleneſs of Speech, or tuneable cadency of Words, as with a right Temper of Heart. Alas! when we come to pray, we little think God is, or what God is: much of our Religion is performed to an unknown God; and like the *Samaritans*, *We worſhip we know not what*. It is not Speculations about the Divine Nature, or high ſtrain'd Conceptions, which doth fit us for Prayer; the diſcourſing of theſe things with ſome Singularity, or Terms removed from common Underſtanding, this is not that which I preſs you to; but ſuch a ſight of God, as prompteth us to a reverent and ſerious worſhipping of him. Then we have right Notions of God in Prayer, when we

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are affected as *Moſes* was, when God ſhew'd him his Back-parts, and proclaimed his Name, *Exod.* 34. *He made haſte, bowed his Head and worſhipped*; when our Worſhip ſuiteth with the Nature of God, 'tis Spiritual and Holy, not Pompous and Theatrical. Well then, theſe two things muſt be deeply imprinted in our Minds, that *God is*, and that *He is a Spirit*. And then is our Worſhip right.

For Inſtance,

1. For the firſt Notion, *God's Being*. Then is our Worſhip right, when it doth proclaim to all that ſhall obſerve us, or we that obſerve our ſelves, there is a great, an infinite, eternal Power, which ſits at the upper end of Cauſes, and governeth all according to his own Pleaſure. Alas! the Worſhip of many is flat Atheiſm, they ſay in their Hearts, either there is no God, or believe there is no God. Therefore, do you worſhip him as becomes ſuch a glorious Being? Is his *Mercy* ſeen in your *Faith* and *Confidence*? His *Majeſty*, in your *Humility* and *Reverence*? His *Goodneſs*, in your Soul's *rejoycing*? His *Greatneſs* and *Juſtice*, in your trembling before his Throne? The *Worſhip* muſt be like the *Worſhipped*, it muſt have his Stamp upon it.

2. For the other Notion, *God is a Spirit*, therefore the *Soul* muſt be the chief Agent in the Buſineſs, not the *Body*, or any Member of the Body. Spirits they converſe with Spirits: The Body is but employed by the Soul, and muſt not *guide* and *lead* it, but be *led by it*. Therefore ſee whether there be the *Spirit*, otherwiſe that which is moſt Eſſential to the Worip is wanting. To have nothing employed but the Tongue, and the Heart

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about other Buſineſs, is not to carry your ſelves as to a God, and a God that is a Spirit. Recollect your ſelves; where's my Soul in this Worſhip? And how is it affected towards God?

Secondly, As there muſt be Thoughts to direct us in his Being and Nature; ſo alſo, in his Relation as a *Father*: As one that is inclinable to pardon, pity and help you. We have the Spirit of Adoption given us for this very end and purpoſe, that we may cry, *Abba, Father*; and Gal. 4. 16. *Becauſe you are Sons, therefore he hath ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* And Rom. 8. 15. *We have received the Spirit of Adoption, crying, Abba, Father*; that we may come to God in a Child-like manner, dealing with him as with a Father, acquainting him with our Wants, Neceſſities, Burdens, with a hope of Relief and Supply.

Object. Ay, ſaith a diſtreſſed Soul, if my Heart be thus carried up to God, if I could diſcern ſuch a Spirit of Adoption, prompting me to go to God as a Father, then it would be better with me.

To this I anſwer:

1. Many times there is a Child-like *Inclination*, where there is not a Child-like *Familiarity* and Boldneſs: What's that Child-like Inclination? The Soul cannot keep away from God, and that's an implicite owning him as a Father. Jer. 3. 19. *Thou ſhalt call me, My Father, and ſhalt not turn away from me.* It is a Child-like act to look to him for all our Supplies, and to recommend our Suit: As when a Child wants any thing, he goes to his Father.

2. There's a Child-like *Reverence* many times, when there is not a Child-like *Confidence*; the Soul

hath an awe of God, when it cannot explicitely own him as our God, and Father, yet it owns him in the humbling way, Luk. 15. 18. *I have ſinned againſt Heaven, and before thee, and am not worthy to be called thy Son.* Tho we cannot confidently approach to God, as our reconciled Father; yet we come with Humility and Reverence: Lord, I would fain be, but I deſerve not to be called thy Child.

3. There's a Child-like dependance upon God's *General Offer*, tho we have not an Evidence of the Sincerity of our *particular Claim*: God offereth to be a Father in Chriſt to all penitent Believers. Now, when a broken-hearted Creature comes to God, and looks for Mercy, upon the account of the Covenant, tho he cannot ſee his own Intereſt; for then we come to God, tho not as *our Father*, yet as *the God and Father of our Lord Jeſus Chriſt*; and that's a Relief in Prayer; as, Eph. 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt.* And vers. 17. *The God of our Lord Jeſus Chriſt, the Father of Glory.* And Eph. 3. 14. *I bow my Knees unto the Father of our Lord Jeſus Chriſt.* Mark, when we come to him as the Father of Chriſt, we believe what God offereth in the Covenant of Grace; namely, that he will deal kindly with us, as a Father with his Children; that he will be good to thoſe that come to him by Chriſt. The Term [*Father*] is not only to be conſidered with reſpect to the *Diſpoſition* or *Qualification* of the *Perſons*, but the *Diſpenſation* they are under. 'Tis the New Covenant. In the new Covenant, God undertakes to be Fatherly, that is, to pitty our Miſeries, to pardon our Sins, to heal our Natures, to ſave our Perſons. Now all that come for refuge

fuge to take hold of this hope ſet before them, may come to God as a Father, if they believe the Goſpel in general, tho they are not aſſured of God's love to themſelves.

4. There may be a Child-like *Love to God*, when yet we have not a Senſe and Aſſurance of his Paternal Love *to us*. God hath a Title to our choiceſt and deareſt *Love*, before we can make out a Title to his higheſt *Benefits*. We owe our Hearts to him. Prov. 23. 26. *My Son give me thy Heart.* If you give him your Hearts, you are Sons, tho you know it not. God may be owned as a Father, either by our Senſe of his Fatherly Love, or by our *Choice* and *Eſteem* of him, *Optando, ſi non affirmando.* Come as Fatherleſs without him, *Hoſ.* 14. 3. or (to ſpeak it in other Words) the unutterable Groans of the Spirit, do diſcover the Spirit of Adoption, as well as the unſpeakable Joys of the Spirit, 1 *Pet.* 1. 8. There is an Option and Choice, tho we be not aſſured of our ſpecial Relation.

5. God is glorified by an *Affiance*, and a reſolute *Adherence*, where there is no *Aſſurance*. When you are reſolved, let him deal with you as an *Enemy*, you will ſtick to him as a *Father*. Job. 13. 15. *Tho he ſlay me, yet will I truſt in him.* Faith can take God as a Friend, and Father, and put a good conſtruction upon his Dealings, when he ſeems to come againſt us as an Enemy. And we give Glory to God, when we can adhere to him as our only Happineſs, and truſt his Fatherly Kindneſs and Goodneſs, tho he cover himſelf with Frowns, and hide himſelf from our Prayers; and you own him as the Father of Mercies, tho it may be you have no Senſe and Feeling of his Fatherly Love to you.

6. There is a difference between the *Gift* it ſelf, and the *Degree*. We cannot ſay we have not the Spirit of Adoption, becauſe we have not ſo much of the Spirit of Adoption as others have; I mean as to the *Effects*: We may have the Spirit as a *Sanctifyer*, tho not as a *Comforter*; tho he doth not calm our Hearts, and rebuke our Fears, yet if he doth ſanctify us, and incline us to God. The Spirit was only given to *Chriſt* without *meaſure*, but to Chriſtians in a different Meaſure and Proportion; and uſually, as you ſubmit more to his gracious Conduct, and overcome the Enemies of your Peace, the Devil, the World, and the Fleſh. The impreſſion is left upon ſome in a *ſmaller*, and upon others in a *larger* Character. All are not of one growth and ſize; ſome are more explicitely Chriſtians, others in a Riddle. Much Grace doth more diſcover it ſelf, than a little Grace under a heap of Imperfection. Some are more mortified and Heavenly-minded than others.

7. When all other Helps fail, Faith will make uſe of our common Relation to God as a *Creator*, as we may come to him as the workmanſhip of his Hands. It is better to do ſo than keep off from him. And we may come to him as the workmanſhip of his Hands, when we cannot come to him as Children of his Family. The Church ſaith, *Iſa.* 64. 8. *Now, O Lord, thou art our Father: we are the Clay, and thou our Potter, and we all are the work of thy Hand.* They plead for Favour and Mercy, by that common Relation, as he was their Potter, and they his Clay. And *David*, Pſal. 119. 73. *Thy Hands have made me and faſhioned me: give me underſtanding, that I may learn thy Commandments.* Surely it is ſome Comfort, to claim by

by the Covenant of *Noah*, which was made with all *Mankind*; when we cannot claim Mercy by the Covenant of *Abraham*, which was made with the Family of the *Faithful*. The Scriptures warrant us to do ſo; *Iſa.* 54. 9. *For this is as the Waters of* Noah *unto me.* All this is ſpoken to ſhew, that one way or other we ſhould bring our Hearts to depend upon him, as a Father, for Succour and Relief.

Thirdly; His Attributes. Three this Text offereth: God's *Omniſciency*, *He knows*; His fatherly *Care*, *Your Father knows what you ſtand in need of:* And his *Readineſs* to help, even before we ask.

1. He is *Omniſcient:* He knows our Perſons; for *Chriſt calleth his own Sheep by Name.* Joh. 10. 3. He knoweth every one of us by Head and by Pole, by Perſon and Name. Yea, and he knows our State and Condition. *Pſal.* 56. 8. *Thou telleſt my Wandrings; put thou my Tears into thy Bottle; are they not in thy Book?* All our Wandrings, he tells them; all our Tears, he hath a Bottle for them: to ſhew God's particular Notice, they are Metaphorical Expreſſions. And he obſerves us in the very Poſture, when we come to pray, and where. *Acts* 9. 11. Go to ſuch a Street, in ſuch a Place, and *enquire for one* Saul *of* Tarſus; *for, behold, he prayeth.* The Lord takes notice, in ſuch a City, in ſuch a Street, in ſuch a Houſe, in ſuch a Room, and what you are doing when you are praying. And he ſeeth, not only that you pray, but *how* you pray. *Rom.* 8. 27. *And he that ſearcheth the Heart, knoweth what is the mind of the Spirit, becauſe he maketh Intercеſſion for the Saints, according to the Will of God.* He can diſcern between *Luſts*

and *Groans*, *Words* and *Affections*, and ſuch Words as are the Belches of the Fleſh, and ſuch as are the Breathings of the Spirit.

2. There's his fatherly *Care*; for it is ſaid, *Your Father knows what Things you have need of.* He knows what pincheth and preſſeth you. 'Tis ſaid, 1 *Pet.* 5.7. *Caſting all your Care upon him, for he careth for you.* It is not ſaid, that he *may* take care of you, but he *doth* take care. God is afore-hand with us; and our carking Care doth but take the Work out of God's hand, which he is doing already. Our Cares are needleſs, fruitleſs, burthenſom; but his are aſſiduous, powerful, bleſſed. A ſmall Matter may occaſion much Vexation to us; but to him all things are eaſy. Upon theſe Conſiderations, *We ſhould be careful for nothing, but make known our Requeſts unto God.* Phil 4.6. Praying for what we want, and giving thanks for what we have; *For your Father knoweth you have need of theſe Things.* Mat. 6.32. His fatherly Love will not ſuffer him to neglect his Children, or any of their Concernments. Therefore if you have a Temptation upon you to Anxiety and Carefulneſs of Mind, and know not how to get out of ſuch a Strait, and conquer ſuch a Difficulty, remember you have a Father to provide for you: This will prevent tormenting Thoughtfulneſs, which is good for nothing but to anticipate your Sorrow.

3. The next Thought is, his *Readineſs to help.* This ſhould be deeply impreſſed upon your Minds, and ſhould habituate theſe Thoughts, how ready God is to help, and to run to the Cry. *Pſal.* 32.5. *I ſaid, I will confeſs my Tranſgreſſions unto the Lord; and thou forgaveſt the Iniquity of my Sin.*

Before

Before his Purpoſe could be brought to paſs. Iſa. 65. 24. *Before they call, I will anſwer, and whiles they are yet ſpeaking, I will hear.* So Jer. 31. 20. *I heard* Ephraim *bemoaning himſelf, &c.* God's Bowels were troubled preſently. He is more ready to give than you to ask: This will help and direct you mightily in the buſineſs of Prayer, for God hath a care for his Children, and very ready to help the weak, and relieve them in all their Straits.

Thirdly, For Directions about our *Affections* in Prayer: three things are required, *viz.* Fervency, Reverence, Confidence.

1. *Fervency*; that uſually comes from two grounds; a broken-hearted Senſe of our Wants, and a deſire of the Bleſſing we ſtand in need of. For the broken-hearted Senſe of our Wants, eſpecially Spiritual Weakneſſes, are incident to the beſt. All Chriſtians have continual need to cry to God. We have continual Neceſſities both within and without. Go cry to God your Father without Affectation, but not without Affection, and ſeek your Supplies from him. Let me tell you, the more Grace is increaſed, the more ſenſe of Wants is increaſed. For Sin is more hated, Defects are leſs born. And then, there muſt be a deſire of the Bleſſings, eſpecially Spiritual; our Needs muſt ſtir up freſh Longings and holy Deſires after God. Mat. 7. 7. *Aſk, Seek, Knock.* Luk. 11. 8. *For his Importunity, he will riſe and give.* We ſpend the earneſtneſs of our Spirits in other Matters, in Diſputes, Conteſts, Earthly Purſuits; our importunate earneſtneſs runs in a worldly Channel: No, no, it muſt be from ſimplicity and ſincerity, pouring out your Hearts before him: No Sacrifice without him. Jam. 5. 16.

The effectual fervent Prayer of a righteous Man availeth much.

2. *Reverence*; a reverent reſpectful Carriage towards our heavenly Father: Pſal. 2. 11. *Serve the Lord with Fear, and rejoice with Trembling.* Mark, there is in God a mixture of *Majeſty* and *Mercy*; ſo in us there muſt be of *Joy* and *Trembling*. God's Love doth not *abaſe* his Majeſty; nor his Majeſty *diminiſh* his Love. We ought to know our diſtance from God, and to think of his Superiority over us; therefore we muſt be ſerious. Remember, *God is greatly to be feared in the Aſſembly of the Saints: and to be had in reverence of all them that are about him,* Pſal. 89. 7.

3. With *Confidence*; Eph. 3. 12. *In whom we have boldneſs and acceſs, with confidence by the Faith of him.* There is boldneſs in pouring out our Requeſts to God, who will certainly hear us, and grant what is good; we muſt rely upon his Goodneſs and Power in all our Neceſſities. He is ſo Gracious in Chriſt, that he will do that which is beſt for his Glory, and our Good; and upon other Terms we ſhould not ſeek it. If you would not turn Prayer into Babling, much-ſpeaking to Affectation of Words; take heed of theſe Abuſes, and labour to bring your Hearts to God in this manner.

AN

EXPOSITION

OF THE

Lord's-Prayer.

Our Father, which art in Heaven.

I Have inſiſted upon the foregoing Verſes, which do concern the Duty of Prayer; let me now come to the Lord's-Prayer it ſelf. This Prayer was form'd and digeſted by Chriſt, and therefore to be highly eſteemed by Chriſtians. Jeſus Chriſt, who was the Wiſdom of God, he knew both our Neceſſities, and the Father's good Will towards us; and therefore ſurely he would give us a perfect Form and Directory. We are not abſolutely tied to this Form; we do not read that it was ever uſed by the Apoſtles, tho we have many of their Prayers upon Record, in the *Acts*, and in the *Epiſtles*, yet they

they plainly differ as to the Conſtruction of the Words. And this very Prayer is diverſly ſet down by the Evangeliſts themſelves. *Mat.* 6. 11. *Give us this day our daily Bread*; it is in other Words, *Luke* 11. 3. *Give us day by day our daily Bread.* And, v. 12. *And forgive us our Debts, as we forgive our Debtors*; in *Luke* 11. 4. it is, *And forgive us our Sins, for we alſo forgive every one that is indebted to us.* But however, tho we are not tied to this Form, yet I think it may be humbly uſed: for Chriſt taught his Diſciples how to pray, while as yet they were in their Ignorance and Tenderneſs, and had not received the Spirit. And God uſually puts Words into Sinners Mouths; *Hoſea* 11. 2. *Take with you Words, and ſay unto him, Receive us graciouſly.* Look as *Joſeph* is ſaid to feed his Father, and his Brethren, *as a little Child is nouriſhed*, as it is in the Margent, (there is not only Food provided, but it is put into their Mouths) *Gen.* 47. 12. So did Chriſt teach his Diſciples to pray, not only as directing them what they ſhould pray for, but putting a Form of Words into their Mouths.

In this Prayer, there are three Parts obſervable:

1. The Preface.
2. The Petitions themſelves.
3. The Concluſion.

In the Preface we have a Deſcription of God, as always we ſhould begin Prayer with awful Thoughts of God. God is deſcribed, partly, from his Goodneſs and Mercy, *Our Father*; and partly, from his Greatneſs and Majeſty, *Which art in Heaven.*

I. His

I. His Goodneſs and Mercy, *Our Father*: Where is ſet forth,

1. The Relation wherein God ſtandeth to his People, in the Word, *Father*.

2. Their Propriety and Intereſt in that Relation; wherein not the particular Intereſt of a ſingle Believer is aſſerted, *My Father*; but the general Intereſt of all the Elect in Chriſt, *Our Father*.

I ſhall wave all which may be ſaid concerning Prayer in general; concerning the Lawfulneſs or Unlawfulneſs of a Form in Prayer; The Diſputes concerning the Uſe of this Form; as alſo all the Diſputes concerning the Object of Prayer, which we learn from hence to be God alone. Surely Prayer is a Sacrifice, and belongeth only to God; it cannot be made to any other but to him, who knoweth all the Prayers that are made in the World at the ſame time, and the Hearts of all thoſe that pray. I will alſo wave what might be ſpoken concerning Preparation before Petition; for here there is a Preface before the Prayer it ſelf. Neither ſhall I ſpeak concerning the Neceſſity of conceiving right Thoughts of God in Prayer; how we may conceive of his *Goodneſs*, to beget a *Confidence*; of his Majeſty, to beget an *Awe* and *Reverence*.

That which I ſhall inſiſt upon, is, the Notion and Relation under which God is here expreſſed, which is that of *Father*; *Our Father*.

Obſerve, *Thoſe that would pray aright, muſt addreſs themſelves to God, as a Father, in Jeſus Chriſt.*

Hypo-

Hypocrites at the laſt Day will cry, *Lord, Lord*; but Chriſt hath taught us to ſay, *Our Father.*

Here I ſhall,

I. Enquire in what Sence God is a Father.
II. What Encouragements we have from thence in Prayer, when we can take him up under this Notion and Appellation.

I. In what Sence God is a Father? This Title may be given to God, either eſſentially, or with reſpect to perſonal Relation.

1. *Eſſentially*; and ſo 'tis common to all the Perſons in the Godhead, Father, Son, and Holy-Ghoſt; all three are God, and our Father. And thus not only the *Firſt* Perſon, but the *Second* is called the *Everlaſting Father*, Iſa. 9. 6. And the Holy-Ghoſt, being Author of our Being, is called our Maker. But,

2. It may be aſcribed to God *perſonally*: And ſo the firſt Perſon is called God the Father; and that either with relation to Chriſt, or to us.

(1.) With relation to Chriſt, as the Son of God: So the firſt Perſon is called the *Father*, as he is the Fountain of the Deity, communicating to and with him the Divine Eſſence. *Pſal.* 2. 7. *Thou art my Son, this day have I begotten thee.* The perſonal Property of the Father, is to beget; and of the Son, to be begotten. There is an eternal *Now*, wherein God is ſaid to beget him. Thus he may be called the Father of Chriſt, as he is the ſecond Perſon; now, as Incarnate and Mediator. Tho God be Chriſt's Father, as ſe-

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cond Perſon; yet they are all equal in Power, Dignity, and Glory: But as Mediator, God is his Father in another reſpect. So it is ſaid, *John* 14. 28. *My Father is greater than I:* Not as *God*, for ſo he was equal: *He thought it no Robbery to be equal with God.* Phil. 2. 6. But *greater than I*, that is, conſider him as *Man* and *Mediator*, in the ſtate of his Humiliation: For it is notable to conſider upon what occaſion Chriſt ſpeaks theſe Words: *If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father; for my Father is greater than I:* That is, You admire me, and prize my Company exceedingly, becauſe you ſee the Power which I put forth in the Miracles which I do; ye would rejoice, if you underſtood it aright; He is infinitely more glorious, than I appear in this State of Abaſement and Humiliation. Thus with reſpect to Chriſt, God, the firſt Perſon, may be called the Father.

(2.) With reſpect to *Us*; for the firſt Perſon is not only the Father of *Chriſt*, but *our Father*; John 20. 17. *I go to my Father, and your Father.* We ſhare with Chriſt in all his Relations: As God was *his* God by Covenant; ſo he is *our* God. And in this Sence, *perſonally*, it may be taken here; for our Buſineſs lieth mainly with the firſt Perſon, with whom Chriſt intercedeth for us: 1 *John* 2. 1. *We have an Advocate with the Father, even Jeſus Chriſt the Righteous.* Before whom doth he appear? Before the Father. And it is to *him* to whom we direct our Prayers, tho not excluding the other Perſons. *Eph.* 3. 14. *I bow my Knees unto the Father of our Lord Jeſus Chriſt.* Tho it be not unlawful to pray to Chriſt, or to the Holy-Ghoſt; for that hath been done

done by the Saints. *Stephen* ſaith, *Lord Jeſus, receive my Spirit*; and *Jacob* ſaith, *The Angel of the Covenant bleſs the Lads.* And all baptized Perſons are baptized in the Name of the Son and Holy-Ghoſt, as well as in the Name of the Father. But uſually *Chriſtian Worſhip* is terminated upon God the *Father*, as being chief in the Myſtery of Redemption; and ſo it is ſaid, *Eph.* 2. 18. *Through him, by one Spirit, we have acceſs to the Father.* We come to him through *Chriſt*, as the *meritorious* Cauſe, who hath procured *Leave* for us; and by the *Spirit*, as the *effeient* Cauſe, who gives us an Heart to come; and to the *Father*, as the *ultimate Object* of Chriſtian Worſhip. Chriſt procureth us Leave to come, and the Spirit gives us a Heart to come: So that by the Spirit, through Chriſt, we have acceſs to God. So that now you may ſee what is meant by the *Father*; *Our Father.*

But now let me diſtinguiſh again; God is a Father to Mankind, either,

1. In a more general conſideration and reſpect, by Creation; or,

2. In a more ſpecial regard, by Adoption.

First; By *Creation* God is a Father: At firſt he gave a Being to all Things; but to Men and Angels he gave Reaſon; *John* 1. 4. *And this Life was the Light of Men.* Other Things had Life; but Man had ſuch a Life as was *Light*; and ſo by his original Conſtitution he became to be the Son of God. To eſtabliſh the Relation of a Father, there muſt be a Communication of Life and Likeneſs. A Painter, that makes an Image or Picture like himſelf, he is not the Father of it; for tho there be Likeneſs, yet no Life. The Sun in propriety

priety of Speech is not the Father of Frogs, and putrid Creatures, which are quickned by its heat; tho there be Life, yet there is no Likeneſs. We keep this Relation for univocal Generations, and rational Creatures. Thus by Creation the Angels are ſaid to be the Sons of God; *Job* 38. 7. *When he was laying the Foundations of the Earth, the Sons of God ſhouted for Joy*; that is, the Angels. And thus *Adam* alſo was called the *Son of God*, *Luke* 3. *ult.* Thus by our firſt Creation, and with reſpect to that, all Men are the Sons of God, Children of God. And (mark it) in reſpect of God's continual concurrence to our Being, tho we have deformed our ſelves, and are not the ſame that we were, when we were firſt created; yet ſtill in regard of ſome ſorry Remains of God's Image, and the Light of Reaſon, all are Sons of God, and God in a general Sence is a Father to us; Yea, *more* a Father than our natural Parents are: For our Parents, they concur to our Being but *inſtrumentally*, God *originally*: We had our Being under God from our Parents: He hath the greateſt hand and ſtroke in forming us in the Belly, and making us to be what we are. Which appeareth by this: Parents, they know not what the Child will be, Male or Female, beautiful or deformed; they cannot tell the Number of Bones, Muſcles, Veins, Arteries; and cannot reſtore any of theſe, in caſe they ſhould be loſt and ſpoil'd: So that he that framed us in the Womb, and wonderfully faſhioned us in the ſecret Parts, he is our Father, *Pſal.* 139. 14. As the Writing is rather the Work of the Pen-man, than of the Pen; ſo we are rather the Workmanſhip of God, than of our Parents:

rents: They are but Inſtruments; God is the Author and Fountain of that Life and Being, which we ſtill have. And again, conſider, The *better* Part of Man is of his immediate Creation; and in this reſpect, he is called the *Father of Spirits*. Heb. 12. 19. They do not run in the Channel of carnal Generation, or fleſhly Deſcent; but they are immediatly created by God. And it is ſaid, *Eccleſ.* 12. 7. *The Spirit returneth to God which gave it.*

Well then, you ſee how in a *general* Sence, and with what good reaſon God may be called, *Our Father*. Thoſe which we call Fathers, they are but ſubordinate Inſtruments; the moſt we have from them is our Corruption, our being depraved; but our Subſtance, and the Frame and Faſhion of it, our Being, and all that's good in it, that's from the Lord.

Now this is ſome Advantage in Prayer, to look upon God as our Father by virtue of Creation, that we can come to him, as the Work of his Hands, and beſeech him that he will not deſtroy us, and ſuffer us to periſh. *Iſa.* 64. 8. *But now, O Lord, thou art our Father; we are the Clay, and thou our Potter; and we are all the Work of thine Hand.* There is a general Mercy that God hath for all his Creatures; and therefore as he gave us rational Souls, and faſhioned us in the Womb, we may come to him, and ſay; Lord, thou art our Potter, and we thy Clay, do us good, forſake us not.

What Advantage have we in Prayer, from this common Intereſt, or general Reſpect of God's being a Father by virtue of Creation?

1. This

1. This common Relation binds us to pray to him: All things which God hath made, by a ſecret Inſtinct they are carried to God for their Supply. *Pſal.* 145. 15. *The Eyes of all Things look up to thee.* In their way they pray to him, and moan to him for their Supplies, even very Beaſts, young Ravens, and Fowls of the Air. But much more is this Man's Duty, as we have Reaſon, and can clearly own the firſt Cauſe. And therefore upon theſe natural Grounds the Apoſtle reaſons with them, why they ſhould ſeek after God. *Acts* 14. 17.

2. As this common Relation binds us to pray; ſo it draweth common Benefits after it. *Mat.* 6. 25, 26. *Is not the Life more than Meat, and the Body than Raiment? Behold the Fowls of the Air: for they ſow not, neither do they reap, nor gather into Barns; yet your heavenly Father feedeth them.* Chriſt ſaith, where God hath given a Life, he will give Food; and where he gives a Body, he will give Raiment, according to his good pleaſure. He doth not caſt off the Care of any living Creature he hath made, as long as he will preſerve it for his Glory. Beaſts have their Food and Proviſion, much more Men, which are capable of knowing and enjoying God.

3. It giveth us Confidence in the Power of God. He which made us out of nothing, is able to keep, preſerve, and ſupply us, when all things fail, and in the midſt of all Dangers. Saints are able to make uſe of this common Relation. And therefore it is ſaid, 1 *Pet.* 4. 19. That we ſhould *commit our Souls unto him, in well-doing, as unto a faithful Creator.* The Apoſtle ſpeaks of ſuch Times, when they carried their Lives in their hands, from day to day: They did not

know how ſoon they ſhould be haled before Tribunals, and caſt into Priſons. Remember, you have a Creator, which made you out of nothing; and he can keep and preſerve Life, when you have nothing. Thus this common Relation is not to be forgotten, as he gives us our outward Life and Being. *Pſal.* 124. 8. *Our Help is in the Name of the Lord, who made Heaven and Earth:* As if the Pſalmiſt had ſaid, As long as I ſee theſe glorious Monuments of his Power, theſe Things framed out of nothing, ſhall I diſtruſt God, whatever Exigence or Strait I may be reduced to?

Secondly; More eſpecially, there is a particular Sort of Men, to whom God is a Father in Chriſt, and that is, to Believers. *John* 1. 12. *To as many as received him, to them gave he Power to be called the Sons of God.* Thoſe which in their natural State and Condition were Children of Wrath, and Slaves to Sin and Satan; when they come, and are willing to welcom and receive Chriſt into their Hearts; in a ſenſe of their Miſery, are willing to make out after God and Chriſt; they have an Allowance to call God *Father*, and may have Child-like Communion with him, and run to him in all Straits, and lay open their Neceſſities to him. 2 *Kings* 4. 19. *When the Child cried unto his Father, he ſaid, Carry him to his Mother:* So when we are ill at eaſe, and in any Straits, this is the Privilege of our Adoption, that we have a God to go to; we may go to our Father, and plead with him, as the Church, *Iſa.* 63. 16. *Doubtleſs thou art our Father, tho* Abraham *be ignorant of us, and* Iſrael *acknowledge us not: Thou, O Lord, art our Father, our Redeemer.* It is good to know God under this ſpecial Relation

of

of a Father in Chriſt; and this is that which is the Grace of Adoption. Adoption is an Act of Free-Grace, by which we that were Aliens and Strangers, Servants to Sin and Satan, are, in and by Chriſt, made Sons and Daughters of God, and accordingly are ſo reckoned, and treated with, to all Intents and Purpoſes. It is a great and ſpecial Privilege, given to God's own Children, by virtue of their Intereſt in Chriſt; and therefore it is ſaid, 1 *John* 3. 1. *Behold what Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God!* That is; Behold it as a certain Truth, and admire it as a great Privilege. This ſecond Relation is a very great Privilege, and it will appear to be ſo, if we conſider,

1. The *Perſons* that receive it: We that were Aliens, and Enemies, and Bond-ſlaves; that were of another Line and Stock: That might *ſay to Corruption, Thou art my Father; to the Worm, Thou art my Mother, and my Siſter.* Job 17. 14. We that were Couſin-Germans to Worms, a handful of enlivened Duſt, that we ſhould be taken into ſuch a Relation to God! We that might ſay indeed to the Devil, Thou art our Father, and the Luſts of our Father we will do. *John* 8. 44. Satan is the Sinners Father, and God diſclaims them. The Lord diſclaims the People which were brought out of the Land of *Egypt*, when they rebelled againſt him. *Exod.* 32. 7. *The Lord ſaid unto* Moſes, *Go, get thee down; for thy People which thou broughteſt out of the Land of* Egypt, *have corrupted themſelves: I ſay People*, which *thou* haſt brought, in Scorn and Diſdain, as if God did diſavow them from being his. And ſo it was with us all. When *Adam* had rebelled

belled againſt God, God executed the Law of the rebellious Child againſt him, which was this, that he ſhould be turn'd out of Doors. So was *Adam* turn'd out of Paradiſe, and loſt his Title and Heritage; and we were reckoned to the Devil. Now, *behold what manner of Love was this, that we ſhould be called the Sons of God!*

2. You will wonder at it; you will behold it as an excellent Privilege, if you conſider the Nature of the Privilege it ſelf; To be Sons and Daughters of God, to be able to call God Father. This was Chriſt's own Title and Honour. When God had a mind to honour Chriſt, he proclaims it from Heaven, *Mat.* 3. 17. *This is my beloved Son, in whom I am well-pleaſed.* Surely, if our Hearts were as apprehenſive of heavenly Privileges, as they are of earthly, we would admire it more. Earthly Alliance, how is it prized! If a great Man ſhould match into our Blood and Line, what an Honour and Glory do we reckon it to us! 1 *Sam.* 18. 23. *Seemeth it to you a light thing to be a King's Son in Law?* Do we account this a ſmall Matter, to be related to Kings, and Princes, and Potentates? No, no; we have high thoughts of it: And is not this an excellent thing, to be Sons and Daughters of God? In all other Caſes, if Men have Children of their own, they do not adopt: God had a Son of his own, in whom his Soul found full Delight and Complacency; yet he would adopt and take us wretched Creatures, he would inveſt us with the Title of Sons. And ſhall it be ſaid of this and that Believer, Here's the Son of God? O *behold what manner of Love!* &c.

3. Then do but conſider the *Conſequents* of it, both

both in this Life, and the Life to come. *In this Life*, what Immunities and Privileges have we? *Free Acceſs to God*; we may come and treat with him when we pleaſe, as Children to a Father, when we ſtand in need of any thing. *We have received the Spirit of Adoption, whereby we cry, Abba, Father.* Rom. 8. 15. If we ail any thing, we may go to our Father, and acquaint him with our Caſe and Grief. And we ſhall have a *Child's Allowance* here in the World: The Heirs of Glory are well provided for in their Non-age; they have a Right to a large Portion, all the good Things of the World, Meat, Drink, Marriage; ſuch Things they have by a Son's Right: They have a Right to the Creature, in and by him who is Heir of all Things; ſo they are eſtabliſhed in their Right which *Adam* loſt. 1 *Tim.* 4. 3, 4. And they are under the Miniſtry of Angels; the Angels are ſent forth to be their Guardians, and to ſupply and provide for them.

And then in the *Life to come*, (for we are not only *Sons*, but *Heirs*) we have a Right to the glorious Inheritance. *Rom.* 8. 17. *If Children, then Heirs, Heirs of God.* Here all the Children are Heirs, Male and Female, every Son and Daughter, an Heir, and Joint-heirs with Chriſt. We do as it were divide Heaven between us; we have a great, bleſſed, and glorious Inheritance; poor deſpicable Creatures, *choſen Heirs of a Kingdom.* James 2. 5.

4. You will ſee it was a very great Privilege, if you conſider how we come to be entitled to it. Epheſ. 1. 5. *Having predeſtinated us unto the Adoption of Children, by Jeſus Chriſt, to himſelf*: We come to it in and by Jeſus Chriſt. Chriſt was

fain to come down, and to take a Mother upon Earth, that we might have a Father in Heaven. He comes down, and was made a Man; he became our Brother, and ſo layeth the Foundation for the Kindred. *Heb.* 2. 11. Nay, not only *incarnate*, but he *died*, to purchaſe this Title for us. When the Buſineſs was debated in the Council of the Trinity, how loſt Man might be reſtored in Blood, and have a Right and Intereſt in God; and when Juſtice put in Exceptions againſt us, Jeſus Chriſt was content to be *made under the Law, that we might receive the Adoption of Sons.* Gal. 4. 4, 5. There could be no Reconciliation, no Amity, no Alliance, until Sin was expiated, and Juſtice ſatisfied: therefore Chriſt was not only made of a *Woman*, but made *under the Law*; firſt, our Brother by Incarnation, and then our Redeemer by his Death and Suffering. As under the Law, if a Man had waxen poor, the next of Kin was to be his Redeemer; *Levit.* 25. 25. Or if he had ſold himſelf, *v.* 47. one of his Brethren was to redeem him. Chriſtians, there was a kind of Sale and Forfeiture, on our part, of the Inheritance, and Right and Title of Children; therefore Jeſus Chriſt, when he became a Man, *jure propinquitatis*, by virtue of his Kindred, and Nearneſs to us, came to redeem his People, and purchaſe us to God. And this is the Relation which is mainly intended in this place; for mark, Chriſt taught his Diſciples to pray, *Our Father*; others, they cannot ſpeak of this Relation; and in them all that believe, and all that walk in the Spirit, theſe alone can come to God as a Father.

II. What

II. What Advantage have we in Prayer, by taking up God under this Notion and Relation, when we can come to him, and ſay, *Our Father?*

1. It conduceth to our Confidence in Prayer.

2. It furthereth our Duty.

Firſt; It conduceth to our Confidence in Prayer: For it is not an empty Title, or a naked Relation; but this is the ground of all that Favour and Grace which we ſtand in need of, and receive from God. It is notable, 2 *Cor.* 6. 8. ſaith God, *I will be a Father unto you, and ye ſhall be my Sons and Daughters.* In other places it is ſaid, Ye ſhall be *called* my Sons; but here, You ſhall *be* my Sons; you ſhall not only be called ſo, but be ſo. He will really perform all the parts of a Father to us; yea, no Father like God. The outward Father is but a Shadow; as ſtill in the Compariſon, outward Things are but the Shadow and Similitude, the Reality is in inward Things: A Servant is not always a Servant, there may be a Releaſe; a Husband is not always a Husband, there may be a Separation by Divorce: but a Father is always a Father, and a Child a Child. *I am the true Vine:* The outward Vine is but a Shadow, but Chriſt himſelf hath the true Properties of a Vine: So the outward Father is but a Shadow and Similitude, the Reality is in God; none ſo fatherly and kind as he. *Mat.* 7. 11. *If ye being evil, know how to give good Gifts unto your Children; how much more ſhall your Father which is in Heaven, give good Things to them that ask him?* There is a *how much more* upon the fatherly Care of God. Natural Parents, whoſe Affections are *ſtinted* and *limited*, nay, *corrupt* and *ſinful*, when a

Son comes for a *Fiſh*, will not give him a *Scorpion*; when he comes for *Bread*, will not give him a *Stone*; that were a monſtrous thing, vile, and unnatural. So Iſa. 49. 15. *Can a Woman forget her ſucking Child, that ſhe ſhould not have Compaſſion on the Son of her Womb? yea, they may forget, yet will I not forget thee.* Paſſions in Females are more vehement, the Mother hath ſtronger Affections; if the Mother could do ſo, as totally to forget that ever ſhe had ſuch a Child, yet ſhe would not forget her *Sucking* Child; a poor ſhiftleſs, helpleſs Babe, that can do nothing without the Mother; a Child which never provoked her, ſhe would not forget ſuch a Child: they may forget, yet will I not forget thee. Certainly God which hath left ſuch an impreſſion upon the Hearts of Parents, hath more of Pity, Bounty, and Goodneſs in his own Heart; for whatſoever of God is in the Creature, is in God in a more eminent manner.

But particularly, How will God perform the parts of a Father?

1. In allowing them full leave to come to him in all their Neceſſities, Gal. 1. 6. *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father:* There is a Spirit that attendeth upon this State. They which are Sons ſhall have the Spirit of Sons, and God will incline their Hearts to come and call to him for Supplies. This is a great Advantage. When he gives a Spirit of Prayer, then he will be ready to hear and grant our Requeſts; not only to give us a Heart to ask them, but to incline his Ear. Luk. 11. 13. *How much more ſhall your heavenly Father give the Holy Spirit to them that ask him?* When we ask for the higheſt Bleſſing; when we come and

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are importunate with him, and will take no nay.

2. In ſupplying all our Wants. Mat. 6. 32. *Your Father which is in Heaven, knoweth you have need of theſe things.* A Father will not let his Child ſtarve; certainly none ſo Fatherly as God: You have not ſuch a Father as is ignorant, regardleſs of your Condition, but takes an exact notice of all your Wants and Preſſures. It is notable to obſerve, how God condeſcendeth to expreſs the particular notice he taketh of the Saints: Iſa. 49. 16. *Behold, I have graven thee upon the Palms of my Hands.* As we uſe to tye things about our Hands, that we may remember ſuch a Work and Buſineſs: So God doth as it were put a print and mark upon his Hands, to ſpeak after the manner of Men. Nay, Mat. 10. 30. *The Hairs of their Heads are numbred*; God hath a particular notice of their Neceſſities: And Jeſus Chriſt, he is his Remembrancer, one that ever appeareth before him to repreſent their Wants. *Heb.* 9. 24. As the High-Prieſt, in the Law, was to go in with the Names of the Tribes upon his Breaſt and Shoulder, when he did miniſter before God, *Exod.* 28. Which is a Type, how much we are in the Heart of Chriſt, ever repreſenting himſelf before the Lord on the behalf of ſuch and ſuch a Believer.

3. Pitying our Miſeries. As he taketh notice of them, ſo he will pity their Miſeries; as a Father pityeth his Children, when he ſeeth them in an afflicted Condition. Pſal. 103. 13. *Like as a Father pityeth his Children: So the Lord pityeth them that fear him.* Nay, he will pardon their Sins. *Mal.* 3. 17. And, *I will ſpare them, as a Man ſpareth his own Son which ſerveth him.* An only Son needs not fear much, if his Father were to be his

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Judg, tho he hath done unworthily. They may exhauſt and draw up all their Pity, their Bowels may ſhrink when they meet with multitude of Provocations. Now God will ſpare us, as a Man ſpares his only Son: Nay, not only his only Son, but his dutiful Son, which ſerves him. Many times we forget the Duty of Children, but God will not forget the Mercy of a Father. *I will go to my Father*, ſaith the Prodigal. He had forgotten the Duty of a Child, he went into a far Country, and waſted his Patrimony, and that baſely and filthily upon Harlots; yet upon his Return, when he was a great way off, *The Father runs to meet him* half way, *and kiſſeth him.*

4. In diſciplining, and treating us with much Indulgence, and Wiſdom, and Care. A Father takes a great deal of Pains, in forming his Child, and faſhioning its Manners, and Behaviour: So doth God with his Children. If he afflicteth, it is as a Father, only with purpoſes of good, and not ſo as an Earthly Father: Heb. 12. 10. *For verily, for a few days they chaſtned us after their own Pleaſure; but he for our Profit, that we might be partakers of his Holineſs.* They mingle a great deal of Paſſion with their Correction, when they are inflamed; but God never mingleth Paſſion with his Rod: When he gives a bitter Cup, he is a Father ſtill, *Joh.* 18. 11.

5. In providing able Guardians for his Children. None ſo attended as God's Children are, thoſe which are adopted and taken into Grace and Favour with Chriſt; Heb. 1. 14. *Angels are miniſtring Spirits, ſent abroad for the Heirs of Salvation.* They have a guard of Angels to watch over them, that they daſh not their Foot againſt a Stone.

6. In

6. In laying up an Inheritance for them. The Apoſtle ſaith, 2 Cor. 12. 14. *Children ought not to lay up for their Parents, but Parents for their Children.* Now, God hath laid up for us, as well as laid out much upon us. Luk. 12.32. *Fear not, little Flock, it is your Father's good pleaſure to give you the Kingdom.* He has a Kingdom, a glorious Inheritance to beſtow upon us: And we are kept for that happy State. Tho he hath an Heir already, Jeſus Chriſt, the Heir of all things; yet God hath made us *Co-Heirs with Chriſt*, *Rom.* 8.17.

Thus, then it is a mighty Advantage: If we did take up God in this Notion, to look upon him as a Father, it would increaſe our Confidence, and Dependance upon him; This is a ſweet Relation; the Reality is more in God, than can be in an Earthly Father: for he is a Father according to his Eſſence, knowing our Neceſſities, pardoning our Sins, ſupplying our Wants, forming and faſhioning our Manners, providing able Guardians for us, and laying up a bleſſed Inheritance for us, in Heaven.

Secondly, As it encourageth us to pray, ſo it furthereth our Duty in Prayer, that we may behave our ſelves with Reverence, Love, and Gratitude.

1. With a Child-like *Reverence*, and Affection in Prayer; Mal. 1. 6. *If then I be a Father, where is mine Honour? And if I be a Maſter, where is my Fear?* If we expect the Supplies of Children, we muſt perform the Duty of Children. God will be owned as a Father, not with a Fellow-like Familiarity, but humbly, and with an awe of his Majeſty.

2. With

2. With *Love.* Now, our Love to God is mainly ſeen by Subjection, and Obedience to his Laws. Thus Chriſt would have us take up God in Prayer, under ſuch a Relation, that we might mind our Duty to him. 1 Pet. 1. 17. *And if ye call on the Father, who without reſpect of Perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear.* We never pray aright, but when we pray reſolving to caſt off all Sin. How can we call him Father, whom we care not continually to diſpleaſe from Day to Day? So the Lord treats his People. Jer. 3. 5, 6. *Thou haſt ſaid, thou art my Father: Behold, thou haſt ſpoken and done evil things as thou couldeſt.* God takes it to be a Contumely and Reproach to himſelf, when we do evil, yet come and call him Father. He takes it ill, that Men ſhould come complementally, and flatter him with Lying Lips, and do not walk as Children in holy Obedience: Therefore it is an engagement to ſerve God with Holineſs.

3. With *Gratitude.* When we come to pray, we muſt remember, not only what we want, but what we have received, acknowledging we have all from him, he is our Father, Deut. 32. 6. *Do ye thus requite the Lord, O fooliſh People, and unwiſe? Is not he thy Father that hath bought thee? Hath he not made thee and eſtabliſhed thee?* We muſt acknowledg the good we have, as well as that we expect to come from him. Therefore, if we would have a praying Frame, and be eaſed of our Sollicitude, and that anxious care which is a diſparagement to Providence, it is good to take up God under the Notion of a Father, which makes us reſt upon him for all things. Mat. 6. 25. *Take no thought for your Life, what ye ſhall eat, or what ye ſhall drink; nor yet for your Body,*

Body, what ye ſhall put on, Why? *For your heavenly Father knoweth that ye have need of all theſe things.* You that are able Fathers would take your ſelves diſparaged, if that your Children ſhould filch and ſteal for their Living, and beg, and be ſollicitous, and go up and down from Door to Door for their Maintenance and Support, and not truſt to your Care and Proviſion. A Believer, which knoweth he hath a Heavenly Father, will not be negligent in his Calling, but be active and induſtrious in his way, and uſe thoſe lawful means which by the Providence of God he hath been brought up in, and then, *Be careful for nothing*, as the Apoſtle's advice is, *Phil.* 4. 6. And *in every thing, by Prayer and Supplication, make your requeſt known unto God.* O could we turn Carking into Prayer, and run to our Father, it would be happy for us. Care, and Diligence, and neceſſary Proviſion, that's our work and labour; but for the Succeſs and Event of Things, leave it to God. When we are carking in the World with ſuch anxiouſneſs, and troubled with reſtleſs Thoughts; how we ſhould be provided for in old Age, and what will become of us and ours, we take God's work out of his Hands; this is a diſparagement to our Heavenly Father, and a reproach to his Providence and Fatherly Care. Well then, certainly this is of great advantage in Prayer.

APPLICATION.

Uſe. If it be a great advantage in Prayer, to take up God under the Notion and Relation of a Father: Then thoſe that would pray aright, let this inſtruct and quicken them above all things. Clear up your Adoption, that you may be able to call God

God Father, for otherwiſe when you come to pray, it is a very Lye to God: As *Acts* 5. 4. When *Annanias* ſpake falſe to the Apoſtle, ſaith *Peter* to him; *Thou haſt not lyed unto Men, but unto God.* Why? Becauſe he knows all that is done in the World. But much more do they lie unto God here; this is a very Diſgrace and Blaſphemy, a Contumely, rather than a Prayer and Supplication, when you will come, and make God to father the Devil's Brats: When you that live in Sin, and have no Reverence and Awe of God upon your Hearts, ſhall come and pray to him, this is a Lye, which is told to the very Face of God.

But if this be a Truth, that all thoſe which would pray aright muſt clear up their Adoption, and get a ſenſe of it, then here will Doubts ariſe. Therefore, here I ſhall handle three Caſes.

1. What ſhall natural Men do? Muſt they deſiſt from Prayer? for they have no right to it.

2. What ſhall they do, which have not as yet received the Teſtimony of the Spirit? For a Child of God may have the Right of Children, yet have not a ſenſe of his Adoption.

3. What are the Evidences by which our Adoption may be cleared up to us, how we may know we are taken into a Child-like State?

Firſt; What ſhall natural Men do? muſt they deſiſt from Prayer? for they have no Right to it.

I anſwer; You may ſee here the miſerable Condition of wicked Men, how much they are bound to pray, and yet what an Impoſſibility lieth upon them of praying aright. Certainly none ſhould deſiſt from this Duty of Prayer, becauſe they cannot perform it aright; for tho we have

have loſt our Power and Fitneſs, yet there is no reaſon God ſhould loſe his Right, and his Power to our Obedience. There is an Obligation and Precept from God, as a Father by Creation, upon all Mankind; all which are reaſonable Creatures, they are to own God as a Father in this way. I ſay, Prayer is an Homage we owe to God by natural Right; therefore no doubt wicked Men do ſin, when they ceaſe to pray. It is one of the Accuſations brought againſt natural Men, and is an Aggravation of their Sin. *Pſal.* 14. 1. *They do not call upon God. Rom.* 3. 10. it is applied to natural Men. This is the Miſery they have ſubjected themſelves to, that their Prayer is turned into Sin. As a natural Man muſt not omit Hearing, becauſe it is a means to bring him to be acquainted with God, tho he cannot hear in Faith: So he muſt not omit Prayer, becauſe it is one Means to bring us to own God as a Father by Adoption. A Man is not to turn the Back upon him, but call him Father, as well as he can. *Jer.* 3. 19. *But I ſaid, How ſhall I put thee among the Children, and give thee a pleaſant Land, a goodly Heritage of the Hoſts of Nations? And I ſaid, Thou ſhalt call me My Father, and ſhalt not turn away from me.* Better to own God any way, than not to own him at all, than not to enquire after him; to own him rationally, if not ſpiritually; to own him by Choice, if not out of Senſe. If we cannot come and clear up our Title to this great Privilege by the Spirit of Adoption; yet any way, *Thou ſhalt not turn away from me.* We ſhould not ſhut the Door upon our ſelves. It is required of a natural Man, being weary of his Sins, to flie to God in Chriſt

Chriſt Jeſus, for his Grace and Favour, that he might become his God and Father.

Secondly; What ſhall they do, which have not as yet received the Teſtimony of the Spirit, that do not know their Adoption?

I anſwer; A Child of God may have the Effects and Fruits of Adoption, yet not always the feeling of it, to witneſs to him, that God hath taken him into a Child-like Relation to himſelf. Certainly, they are in a very uncomfortable Condition, for they want an Help in Prayer. *Doubtleſs thou art our Father*; O what an Advantage is that! How much of Eloquence and Rhetorick is there in that, when we can ſpeak to God as a Father! Yet they are not to neglect their Addreſſes to God; for this is a means to obtain the Spirit of Adoption. *Luke* 11. 13. *He will give the Spirit to them that ask him.* Therefore in what ever Condition we be, we muſt pray; otherwiſe we ſhut the Door upon our Hopes. You continue the Want upon your ſelves, and ſo wholly detain your ſelves in a comfortleſs Condition.

There is a fourfold ſpiritual Art we muſt uſe in Prayer, when we have not the Senſe of our Adoption, that we may be able to ſpeak to God as our Father.

1. *Diſclaim*, when you cannot *apply*. When you cannot clear up your own Relation and Intereſt, then diſclaim all other Confidences. If thou canſt not ſay, *Father*; yet plead *Fatherleſs*. Hoſ. 14. 3. *In thee the Fatherleſs find Mercy.* Come as poor, helpleſs, ſhiftleſs Creatures; ſeek Peace and Reconciliation with God in Chriſt: It may be, God may take you into his Favour; He is a Father of the Fatherleſs.

2. Own

2. Own God in the humbling way; Learn the Policy of the Prodigal, *Luke* 15. 18, 19. *Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son.* This is the Policy and Art of an humble Faith, to call God Father. As *Paul* catcheth hold of the Promiſe on the dark Side, *Jeſus Chriſt came to ſave Sinners*; and preſently he addeth, *Whereof I am chief:* So when a Believer can come, and ſay, *Lord, I am not worthy to be called thy Son, make me as one of thy hired Servants.*

3. The third Policy we ſhould uſe in Prayer, is, to call him Father in Wiſh; *Optando, ſi non affirmando:* If we cannot do it by direct Affirmation, let us do it by Deſire. Let us pray our ſelves into this Relation, and groan after it, that we may have a clearer Senſe that God is our Father in Chriſt.

4. Faith hath one Art more, it maketh uſe of Chriſt Jeſus. God hath a Son, whoſe Name ſignifieth much in Heaven; therefore if you cannot come to him as your Father, come to him as the God and Father of our Lord Jeſus Chriſt. *Eph.* 3. 14. *For this cauſe I bow my Knees to the God and Father of our Lord Jeſus Chriſt.* Let Chriſt bring you into God's preſence. He is willing to change Relations with us. Take him along with you in your Arms; go to God in Chriſt's Name: *Whatſoever you aſk in my Name, ſhall be given to you.*

Thirdly; But what are the Evidences by which our Adoption may be cleared up to us? How ſhall we know that we are taken into a Child-like State?

1. Conſider, how it is brought about. How do we come to be related to God by Chriſt Jeſus?

By receiving Chriſt, as he is offer'd in the Goſpel. John 1. 12. *To as many as received him, to them gave he Power to become the Sons of God.* It is a Prerogative, and ſpecial Grant, thoſe which *receive* Chriſt, even thoſe that *believe* in his Name, (that is) thoſe who out of a ſenſe of their own Need, and Sight of Chriſt offered in the Promiſe, do really conſent to take him, for the Ends for which God offereth him, to wit, as Prince and Saviour, that he might give you Repentance, and Remiſſion of Sins, not in pretence, but in your Hearts: Theſe have full liberty to call God Father, to come to treat and deal with him; tho they have not a ſenſe of the Bleſſedneſs of their State, for this followeth Believing: *After you believed, you were ſealed by the holy Spirit of Promiſe.* Epheſ. 1. 13, 14.

2. There is a Witneſs which is given to the Saints, that the thing may not be always dark and doubtful: The Holy-Ghoſt is given as a Witneſs. If you would know whether or no you are the Children of God, ſee that of the Apoſtle, *Rom.* 8. 16. *The Spirit it ſelf beareth witneſs with our Spirit, that we are the Children of God.* As under the Law, in the Mouth of two Witneſſes every doubtful Thing was to be eſtabliſhed, *Deut.* 17. 6. So here, the Spirit beareth Witneſs, together with our Spirits, that we are the Children of God. Our Spirits alone may be lying, deceitful; we may flatter our ſelves, and think we are the Children of God, when we are Children of the Devil. All certainty comes from the Holy-Ghoſt; and therefore the great Queſtion which is traverſed to and fro in the Heart, is, Whether we be God's Children? What is the Spirit's Witneſs? (1.) He

(1.) He lays down Marks in Scripture, which are the Ground and Deciſion of this Debate; for the Scriptures are of the Holy-Ghoſt's inditing, and ſo may be ſaid to bear witneſs. *Rom.* 8. 14. *For as many as are led by the Spirit of God, they are the Sons of God.* 1 John 3. 10. *In this the Children of God are manifeſt, and the Children of the Devil: Whoſoever doth not Righteouſneſs, is not of God, neither he that loveth not his Brother.* Thus the Spirit beareth witneſs to our Spirits, by laying down ſuch Marks, as we by our own ſpiritual Senſe, and renewed Conſcience, feel to be right within our ſelves. And this is the main thing called the Witneſs of the Spirit.

(2.) He worketh ſuch Graces as are peculiar to God's Children, and are Evidences of our Intereſt in the Favour of God: and therefore it is called, the *Sanctification of the Spirit*, 2 Theſſ. 2. 13. and the *renewing of the Holy-Ghoſt*, Tit. 3. 5. Look as *John* knew Chriſt to be the Son of God, by the Spirit's deſcending and abiding upon him, *John* 1. 32. So by the Spirit's Work, and the Spirit's Inhabitation, we know whether we are the Children of God, or no; whether *we dwell in God, and God in us, becauſe of his Spirit that he hath given us*, that is, becauſe of thoſe Graces wrought in us. And this is called the Seal of the Spirit; for the Holy-Ghoſt, ſtamping the Impreſs of God upon the Soul, working in us an anſwerable Likeneſs to Chriſt, is ſaid to be the Seal; then we have God's Impreſs upon us.

(3.) The Spirit goes further; he helpeth us to feel and diſcover thoſe Acts in our ſelves. There is a ſtupid Deadneſs in the Conſcience, ſo that we are not always ſenſible of our ſpiritual Acts.

Hagar ſaw not the Fountain near her, until God opened her Eyes: So we may not ſee the Work of the Spirit, without the Light of the Spirit. We cannot own Grace in the midſt of ſo much Weakneſs and Imperfection, there is a miſgiving of Conſcience; therefore the Spirit of Sanctification is alſo a Spirit of Revelation. *Eph.* 1. 17. The Author of the Grace, is the beſt Revealer and Interpreter of it: He works, and he gives us a ſight of it. As a Workman that made a thing, can beſt warrant it to the Buyer; he knows the Goodneſs and Strength of it, and how it is framed and made: So the Holy-Ghoſt, which works Grace, he reveals and diſcovers this Grace to us.

(4.) The Spirit helps us to compare them with the Rule, and accordingly to judg of their Sincerity. The Spirit opens our Underſtandings, that we may be able to diſcern the Intent and Scope of the Scripture, that ſo we may not be miſtaken. We muſt plow with God's Heifer, if we would underſtand the Riddle. *In thy Light, we ſhall ſee Light.* We ſhall be apt to miſapply the Rule, ſo as to judg of our own Actions. *Rom.* 9. 1. *I lie not, the Holy-Ghoſt bearing me witneſs*; when he had ſpoken of ſome eminent Thing wrought in him. We are apt to lie, and feign and miſapply Rules, Comforts, and Privileges: But now the Holy-Ghoſt bearing witneſs with our Spirits, by this means we come to have a Certainty. There are ſo many Circuits, Wiles, Turnings in the Heart of Man, that we are not competent Judges of what is wrought in us; therefore it is uſually aſcribed to the Spirit to be the Searcher of the Heart. *Pſal.* 139. 7. *Whither ſhall*

ſhall I go from thy Spirit? or whither ſhall I flee from thy Preſence? Acts 5. 4. *Thou haſt not lied unto Men, but unto God.* The Holy-Ghoſt is rather ſpoken of, than any other Perſon, becauſe it is his perſonal Operation to abide in the Hearts of Men, and to ſearch and try the Reins: It is more particularly aſcribed to him, tho it belongs to all the Perſons.

(5.) As the Spirit helps us to compare that which is wrought with the Rule, the impreſſion or thing ſealed with the Stamp or the thing ſealing; ſo he helps us to conclude rightly of our Eſtate; For many times when the Premiſes are clear, the Concluſion may be ſuſpended, either out of Self-Love, in caſe of Condemnation; or out of legal Fear and Jealouſy, in caſe of Self-acquitment. Therefore the Concluſion is of the Holy-Ghoſt. 1 John 4. 13. *Hereby we know that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* There's a great deal of do to bring us to Heaven with Comfort. There needs a Perſon of the Godhead to ſatisfy us, as well as to ſatisfy God, and help us to determine concerning our Condition.

(6.) He enlivens and heightens our Apprehenſions in all theſe Particulars, and ſo fills us with Comfort, and raiſeth our Joy upon the feeling of the Senſe of the Favour of God; for all this is the Fruit of his Operation. Therefore it is ſaid, *Rom.* 5. 5. *The Love of God is ſhed abroad in our Hearts, by the Holy-Ghoſt which is given unto us.* Thoſe unſpeakable Glimpſes of God's Favour, and ſweet Manifeſtations of God's Love in the Conſcience, which we have, theſe are given by the Holy-Ghoſt. There is not one Act of the

Soul, but the Holy-Ghoſt hath a ſtroke in it for our Comfort, in every degree, all comes from God. So that if you would know what the Witneſs of the Spirit is, conſider, What are the Marks in Scripture? What Graces are wrought in your Hearts? How doth the Spirit help you to diſcern thoſe Graces, to compare them to the Rule, to make accordingly in theſe Things a Determination of our Condition? And what Joy and Peace have you thereupon wrought in your Hearts by the Holy-Ghoſt? For an immediate Teſtimony of the Spirit, the Scripture knows of no ſuch thing. All other is but Deluſion, beſides this.

3. There are certain Fruits and Effects, which do more ſenſibly evidence it unto the Soul. What are thoſe Fruits of the Spirit of Adoption in our Hearts, by which we may further evidence it, whether we are the Children of God, or no?

(1.) In Prayer, by a kind of Naturalneſs or Delight in this Duty of holy Commerce with God. *Rom.* 8. 15. *We have received the Spirit of Adoption, whereby we cry, Abba, Father.* Gal. 4. 6. *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* And, *Zech.* 12. 10. *I will pour upon the Houſe of* David, *and upon the Inhabitants of* Jeruſalem, *the Spirit of Grace, and of Supplication.* Where-ever the Spirit of God is diſpenſed, and dwelleth in the Hearts of any, the Heart of that Man will be often with God: The Spirit of Grace will put him upon Supplication; he will be often acquainting God with his Deſires, Wants, Fears.

(2.) You will be mainly carried out to your Inheritance in Heaven. Thoſe which are the Children

Children of God, do look after a Child's Portion; and will look for an Eſtate in Heaven, and cannot be ſatisfied with preſent Things. Worldly Men, they have their Reward. *Mat.* 6. 2 They diſcharge God for other Things; If they may have Plenty, Honour, worldly Eaſe, and Delights here, they never look after Heaven. As a Servant hath his Reward from Quarter to Quarter, but a Child waits until the Inheritance comes: So when we are begotten for this lively Hope, when there is an Heavenly-mindedneſs in you, this is a Fruit of the Holy-Ghoſt wrought in the Heart, by which you might know you are the Sons of God. *Rom.* 8. 23. *Having the Firſt-Fruits of the Spirit, we groan within our ſelves, waiting for the Adoption, to wit, the Redemption of our Body.*

(3.) By a Child-like Reverence and Dread of God; when we are afraid to offend God. *Jer.* 35. 5, 6. The Sons of *Rechab*, their Father had commanded them that they ſhould drink no Wine; now ſaith God by the Prophet, *Set Pots full of Wine, and Cups, and ſay unto them, Drink ye Wine:* That is, preſent the Temptation. No, they would not; *Our Fathers have forbidden us.* So, when a Child of God is put upon Temptation, his Heart recoils, and reaſons thus; *How can I do this Wickedneſs, and ſin againſt God?* I dare not, my Father hath forbidden me. There is an Awe of his Heavenly Father upon him. 1 Pet. 1. 17. *If you call on the Father, who without reſpect of Perſons, judgeth according to every Man's Work; paſs the Time of your ſojourning here in Fear.*

We now come to ſpeak of the Poſſeſſive Particle, [*Our*] *Father*. The Word is uſed for a double Reaſon:

1. To comfort us in the Senſe of our Intereſt in God.

2. To mind us of the common Intereſt of all the Saints in the ſame God: It is not *my*, or *thy* Father only, but *our* Father.

Firſt; Obſerve the great Condeſcenſion of Chriſt, that poor Creatures are allowed to claim an Intereſt in God. If Chriſt had not put theſe Words in our Mouths, we never had had Boldneſs to have gone to God, and ſaid, *Doubtleſs, thou art our Father*. But he which was in the Boſom of God, and knew his Secrets, hath told us, it is very pleaſing to God, we ſhould uſe this Compellation to him. This is a Privilege which cannot be ſufficiently valued, if we conſider,

1. The Unworthineſs of the Perſons which enjoy it; poor Duſt and Aſhes, ſinful Creatures, that were Children of the Devil, that we ſhould lay Claim and Title to God for our Father! And,

2. If we conſider the Greatneſs of the Privilege it ſelf: *O behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called his Children!* 1 John 3. 1. We think it much, when we can ſay, This Field, this Houſe is mine; but ſurely this is more, to ſay, this God is mine.

Again; Obſerve here, That Intereſt is a ground of Audience. So Chriſt would have us begin our Prayers, *Our Father*; God's Intereſt in us, and our Intereſt in God. *God's Intereſt in us:* When Chriſt mediates for his Diſciples, he ſaith, *Joh.* 17. 6. *Thine*

Thine they were, and thou gaveſt them me. And *David*, *Pſal.* 119. 94. *I am thine, ſave me:* That's his Argument; the Reaſon is, Becauſe God, by taking them for his own, binds himſelf to preſerve and keep them. Every Body is bound to look to his own. *He that provides not for his own, is worſe than an Infidel.* Now what a ſweet thing is it, when we can go to God, and ſay, we are thine. So it is the ſame, as to *our Intereſt in God*; it is an excellent Encouragement. *Pſal.* 42. 11. *Hope thou in God*, ſaith *David* to his Soul; why? for he is *my* God. And elſewhere, reaſoning with himſelf, *Pſal.* 23. 1. *The Lord is my Shepherd, I ſhall not want:* Firſt, his Covenant-Intereſt is built, and then Concluſions of Hope. So 2 *Sam.* 30. 6. David *encouraged himſelf in the Lord his God.* It is ſweet, when we can go to God, as *our* God. *Luther* was wont to ſay, God was known better by the Predicament of Relation, than by his natural Properties. Why is Intereſt ſuch a ſweet thing? Becauſe by this Relation to God, we have a Claim to God, and to all that he can and will do. God hath made over himſelf, *quantus quantus eſt*, as great as great he is, for his Uſe and Comfort. Therefore the Pſalmiſt ſaith, Pſal. 16. 5. *The Lord is the Portion of mine Inheritance, and of my Cup.* A Believer hath as ſure a Right and Title to God, as a Man hath to his Patrimony, to which he is born. Look as the Right was any *Iſraelite* had to that Share which came to him by Lot; ſo we may lay claim to God, and live upon his Power and Goodneſs, as a Man doth upon his Eſtate.

Well then, labour to ſee God is yours, if you would find acceptance with him. It is not enough

to

to know the Goodneſs and Power of God in general, but we muſt diſcern our Intereſt in him; that we may not only ſay, *Father*, but *Our Father*. It is the Nature of Faith, thus to appropriate and apply. *John* 20. 28. *My Lord, and my God.* How is God made ours? How ſhall we know it, that we may come and lay our Claim to him? Behold, Chriſt teacheth us here to ſay, *Our Father*, by taking hold of his Covenant; and this is God's Covenant-Notion, *I will be your God, and you ſhall be my People.* When we give up our ſelves to be God's, then he is ours. Reſignation and Appropriation go together. *I am my Beloved's*; there's the Reſignation of Obedience: *And he is mine*; there's the Appropriation of Faith. A Believer cannot always ſay, *God is his*, but, *I am thine*; however it be with him, he would be no others but the Lord's. If he cannot ſay, he is God's, by an *eſpecial* Intereſt; yet he will be God's, by the reſignation of his own *Vows*. He knows God hath a better Right and Title to him, than he hath to himſelf.

Queſt. But how ſhall we know that we do indeed reſign up our ſelves to God?

Anſwer; When we make him our chief Good, and our utmoſt End, (that is) when we unfeignedly chuſe him for our Portion, and ſet apart our ſelves to act for his Glory.

1. When we chuſe and cleave to him, as our all-ſufficient Portion: *The Lord is my Portion, ſaith my Soul.* Lam. 3. 24. Sometimes the Lord ſpeaks to us, *I am thy Reward, I am thy Salvation*, Pſal. 35. 3. So the Soul ſpeaks to God, *Thou art my Portion.* When we cleave to God, *He is my Portion for ever*, Pſal. 73. 25. *Whom have I in Heaven*

Heaven but thee? &c. When our Souls are ſatisfied in God, having enough in him; this is to give up our ſelves to him.

2. When we ſet apart our ſelves to his Uſe, to live and act for his Glory; this is alſo entring into Covenant with God. As in that formal Matrimonial Covenant, that was uſed between the Prophet and his Wife, *Hoſ.* 3. 3. *Thou ſhalt not be for another Man, ſo will I alſo be for thee.* So in the Covenant, we reſolve to renounce all others, and to live and act for God. *The Lord hath ſet apart him that is godly for himſelf.* Pſal. 4. 3. When we are thus ſet apart for God, to ſerve him, and glorify him, by this ſpecial Dedication of our ſelves to his Uſe; this is the Act of Grace on our part. We were God's by Election; but he comes and takes poſſeſſion for himſelf by the Spirit, and then the Soul ſets himſelf apart for God.

Secondly; That all the Saints have a common Intereſt in the ſame God; therefore Chriſt taught us to ſay, *Our Father.* They have *one Father*, as well as *one Spirit*, *one Chriſt*, *one Hope*, and *one Heaven.* Eph. 4. 6. Queſtionleſs, it is lawful to ſay, *My* Father. Some have diſputed it, becauſe they ſuppoſe this Expreſſion is uſed to ſignify Chriſt's ſingular Filiation; Chriſt could only ſay, *My Father.* But it is lawful, provided we do not ſay it excluſively, and appropriating it to our ſelves. But here Chriſt, when he giveth us this perfect Form, teacheth us to ſay, *Our Father.* As the Sun in the Firmament is every Man's, and all the World's; ſo God is every ſingle Believer's God, the God of all the Elect. But why would Chriſt put this in this perfect Patern and Form of Prayer? 1. To

1. To quicken our Love to the Saints in Prayer. When we come to pray, there must be a *brotherly* Love expressed; now that's a distinct thing from *common* Love: *Add to brotherly Kindness, Charity.* 2 Pet. 1. 7. When we are dealing with God in Prayer, we must express somewhat of this brotherly Love: How must we express it? In praying for others, as well as for our selves. *Necessity* will put Men upon praying for themselves; but brotherly Love will put them upon praying for others. Wherein must Brotherly Kindness be expressed in Prayer? In two Things:

(1.) In a Fellow-feeling of their Miseries, in being touched with their Necessities, as we would be with our own. To be senseless, it is a spiritual Excommunication, a casting our selves out of the Body. Members must take care for one another. We must be grieved with their Pains: *Who is offended*, saith the Apostle, *and I burn not?* If there be any Power in such a Confession, or Title of a Father, we must be wrestling with God, how well soever it be with us, remembring we speak to him, in whom others have a joint Interest with our selves.

(2.) It must be expressed, in wishing the same good to others, as to our selves. Many that pray in their own Case, with what Earnestness and Importunity are they carried out! but how flat and cold in the Case of others! Now a good Christian must be as earnest with God for others, as for himself. Look what Earnestness and Heedfulness of Soul he sheweth, when he puts up Prayers for himself; the same must he do *for all Saints. Ephes.* 6. 18. Self-love, and Self-respect must not breath

breath only in our Prayers; they must be carried out with as much Earneſtneſs, as if we would go to God in our own Caſe.

2. Again; As it ſheweth us what brotherly Love we ſhould expreſs in Prayer; ſo it checketh many carnal Diſpoſitions, which we are guilty of, and Chriſt would mind us of them. It checks *Strife* and *Contention*; we are Brethren, have one common Father. Every where *Meekneſs* and *Love*, it is a Qualification for Prayer. *Let the Husband live with his Wife according to Knowledg, that their Prayers be not hindred.* 1 Pet. 3. 7. If there be ſuch Brauls in the Family, how can the Husband and Wife call upon God with ſuch an united Heart as is requiſite? So, 1 *Tim.* 2. 8. *I will that Men pray every where, lifting up holy Hands, without wrath and doubting.* Not only lift up *pure* Hands to God, and that without *doubting*; there muſt be Confidence in our Prayers: But that's not all, but without *wrath*; there muſt be nothing of Revenge and Paſſion mingled with your Supplication. And then it checketh *Pride* and *Diſdain*. Chriſt teacheth all, in all Conditions, whether Maſters or Servants, Fathers or Children, Kings or Beggars, all to ſay, *Our Father*; for we have all one Father. Thou haſt not a better Chriſt, nor a better Father in Heaven, than they have. The Rich and the Poor were to give one Ranſom under the Law, *Exod.* 30. to ſhew they have all the ſame Redeemer. The Weak ſhould not deſpiſe nor diſdain the Strong, nor the Rich be aſhamed to own the Poor as Brethren. We ſhould never be aſhamed to own him as a Brother, whom God will own as a Son.

Which

Which art in Heaven.

WE have considered the Title given to God, with respect to his Goodness and Mercy; He is a Father, [*Our Father.*] Now let us consider the Titles given to him, with respect to his Greatness and Majesty, [*Which art in Heaven.*] From thence note:

Doct. *It is an Advantage in Prayer, to look upon God as a Father in Heaven.*

By way of Explication, to shew,

First; What is meant by Heaven. There are three Heavens in the Computation of the Scripture: There is, first, the lowest Heaven, that where the Fowls of the Air are, whence the Rain descendeth; therefore the Fowls are called the *Fowls of Heaven*, Job. 35. 11. And, *Jam.* 5. 18. Elijah *prayed, and the Heaven gave Rain.* Secondly, the Luminary Heaven, where the Sun, Moon, and Stars are: Therefore it is said, *Mat.* 10. 25. *The Stars of Heaven shall fall.* Thirdly, there is the *highest Heaven*, or the Heaven of the Blessed, spoken of, *Mat.* 7. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven*; that is, into the third Heaven, the glorious Heaven, the blessed Presence of God. Mat. 18. 10. *In Heaven, their Angels do always behold the Face of my Father which is in Heaven:* [*In Heaven,*] that is, the *third Heaven*; so it is called by *Paul*, 2 *Cor.* 12. 2. Which was the

the higheſt Part, becauſe he ſaw and heard Things which it is not lawful for a Man to utter. In this Heaven God is.

Secondly; How is God there, ſince he is every where?

1. Negatively; It is not to be underſtood ſo, as if he were included in Heaven, or locally circumſcribed within the Compaſs of it; *For the Heaven of Heavens cannot contain him*, 1 Kin. 8. 27. In regard of his Eſſence, he is in all Places, being infinite and indiviſible: He is not included within the Heavens, nor excluded from Earth, but filleth all Places alike. *Jer.* 23. 24. *Do not I fill Heaven and Earth? ſaith the Lord.* But yet in an eſpecial manner is God preſent in Heaven: *That* appears, becauſe there is his Throne: *Pſal.* 103. 19. *He hath prepared his Throne in the Heavens.* Earthly Kings, they have their Thrones exalted higher than other Places; but God's Throne is above all, it is in Heaven. He hath a more univerſal and unlimited Empire, than all the Kings of the Earth; ſo he hath a more glorious Throne. Heaven is the moſt convenient Place, to ſet forth his Majeſty and Glory to the World, becauſe of the Sublimity, Amplitude, and Purity of it. And ſo, *Iſa.* 66. 1. *Thus ſaith the Lord, The Heaven is my Throne, and the Earth is my Footſtool.* Heaven is his Throne, becauſe there is his Majeſtical Preſence, more of his Glory and Excellency is diſcovered: And the Earth is his Footſtool, becauſe there, in the loweſt part of the World, he manifeſteth his powerful Preſence, among the lower Creatures.

Briefly, to conceive how God is in Heaven, we muſt conſider,

1. The

1. The several ways of his Presence: He is in *Christ*, hypostatically, essentially, or (as the Apostle speaks) *bodily*; Col. 2. 19. *The Fulness of God dwells in him bodily.* In the *Temple* under the Law, there God was present symbolically, because there were the Signs and Tokens of his Presence. The Jewish Temple was a Sacramental Place, and Type of Christ, in whose Name, and by whose Merit, Worship was acceptable to God. But now in Christians, he is present energetically, and operatively, by his Spirit. And in *Heaven*, he there dwells by some eminent Effects of his Wisdom, Power, Greatness, and Goodness. God hath shewed more of his Workmanship in the Structure of the Heavens, than in any other part of the Creation, that being the most glorious part of the World. *Psal.* 19. 1, 2, 3. *The Heavens declare the Glory of the Lord, and the Firmament sheweth his handy Work*, &c. Certainly it is meet, God should dwell in the most glorious part of the World; now Heaven is the most glorious part of the Creation. Heathens in their Straits would not look to the Capitol, where their Idols were; but to Heaven, where God hath impressed his Majesty and Greatness. When ever we look upon these aspectable Heavens, the vast Expansion of those glorious Luminaries, the Purity of the Matter, and Sublimity of its Posture, it cannot but raise our Hearts to think of a glorious God that dwelleth there. When we come by a poor Cottage, we guess the Inhabitant is no great Person; but when we see a magnificent Structure, we easily imagine some Person of account dwells there: So, tho the Earth doth declare the Glory of God, and shew much of his Wisdom

Wiſdom and Power, yet chiefly the Heavens, when ever we look upon them, we cannot chuſe but have awful Thoughts, and be ſtruck with a Religious Horrour, at the remembrance of the great God, which hath ſtretched out theſe Heavens by his Wiſdom and Power.

2. Therefore God is ſaid to dwell in Heaven, becauſe from thence he manifeſteth his powerful Providence, Wiſdom, Juſtice, and Goodneſs. God is not ſo ſhut up in Heaven, as not to mind human Affairs, and to take notice of what is done here below: Pſal. 11.4. *The Lords Throne is in Heaven: His Eyes behold, his Eye-lids try the Children of Men.* Tho his Throne be in Heaven, yet his Providence is every where, *his Eyes behold*, he ſeeth how we behave our ſelves in his Preſence; and *his Eye-lids try the Children of Men*: He may ſeem to wink now and then, and to ſuſpend the ſtrokes of his Vengeance, but it is but for our Trial. He owneth his Children from Heaven, Deut. 26.15. *Look down from thy holy Habitation, from Heaven, and bleſs thy People.* And from thence he puniſheth the Wicked, Rom. 1.18. *The Wrath of God is revealed from Heaven.*

3. There is God moſt owned by the Saints and glorified Angels, therefore he is ſaid to dwell there; as a King is beloved by his Subjects, but moſt immediately ſerved and attended upon by thoſe of his own Court. So that in Heaven, there we have the higheſt Pattern of all that Duty which doth immediately concern God. In this Prayer, *Hallowed be thy Name, thy Kingdom come, thy Will be done*; theſe three Petitions concern God more immediately; now before we put them up, Chriſt would have us think of our Father in

Heaven, praiſed by Angels and Saints, that fall down before his Throne, crying, *Honour, Glory, and Praiſe.* There he Reigneth, his Throne is there, and there he is perfectly obeyed, and ſerved without any oppoſition.

4. There God is moſt enjoyed, and therefore he dwells there, for there he doth more immediately exhibit the fulneſs of his Glory to the Saints and Angels. In Heaven God is all in all. Here we are ſupplied at ſecond or third Hand. Hoſ. 2. 18. *I will hear the Heavens, and the Heavens ſhall hear the Earth, &c.* But there God is immediately and fully enjoyed. Here there are many Wants and Vacuities to be filled up; *But in thy Preſence there is fulneſs of Joy, and at thy right hand there are Pleaſures for evermore,* Pſal. 16. 11. Look, as when the Flood was poured out upon the World, you read, that *the Windows of Heaven were opened,* Gen. 7. 11. The drops of Rain were upon Earth, but the Cataracts and Flood-Gates were in Heaven: So when he raineth down drops of Sweetneſs upon his People, the Flood-Gates are above, they are reſerved for that place where they are fully enjoyed.

Thirdly, Why hath God fixed and taken up his dwelling place in the Heavens? I anſwer,

1. Becauſe mortal Men they cannot endure his glorious preſence. Deut. 5. 23. *When ye heard the Voice out of the midſt of the Darkneſs, for the Mountain did burn with Fire, ye ſaid, Behold, the Lord our God hath ſhewed us his Glory, and his Greatneſs, and we have heard his Voice out of the midſt of the Fire: now therefore why ſhould we dye? For this great Fire will conſume us; if we hear the Voice of the Lord our God any more, then we ſhall dye.* Any manifeſtations

ons of God, how eaſily do they over-ſet, and over-come us? A little Spiritual Enjoyment it is too ſtrong for us. If God pour out but a drop of Sweetneſs into the Heart, we are ready to cry out, Hold, Lord, it is enough; Our crazy Veſſels can endure no more. Therefore, when Chriſt was transfigured, the Diſciples were aſtoniſhed, and fell back; they could not endure the Emiſſions and Beamings out of his Divine Glory, becauſe of the Weakneſs and Incapacity of the preſent State; therefore hath God a place above, where he diſcovereth his Glory in the utmoſt Latitude. It is notable, in Scripture, ſometimes God is ſaid *to dwell in Light*, 1 *Tim.* 6. 16. And ſometimes *to make Darkneſs his dwelling place*, *Pſal.* 18. 11. How doth he dwell in Light, and how in Darkneſs? Becauſe of the glorious manifeſtations which are above, therefore it is ſaid he dwells in *Light*; and becauſe of the weakneſs and incapacity of our apprehenſion, therefore he is ſaid to dwell in *Darkneſs*.

2. To try our *Faith*, and our *Obedience*, that he might ſee whether we would live by Faith, yea or no; whether a Believer would love him, and obey him, tho he were inviſible, and withdrawn within the Curtain of Heaven. You know when the *Iſraelites* ſaw the Glory of God, then they cryed, *All that God hath commanded us we will do*, *Deut.* 5. 27. But as ſoon as that Manifeſtation ceaſed, they were as bad as ever. If all were liable to Senſe, there would be no trial of this World; but God hath ſhut up himſelf, that by this means the *Faith* of the Elect might be manifeſted; for *Faith is the Evidence of things not ſeen*, *Heb.* 11. 1. Where there is no ſight there is exerciſe for Faith. And

that our Love might be tried, 1 Pet. 1. 8. *Whom having not ſeen, ye love: in whom tho now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of Glory.* And this is that which diſcovereth the Faithleſs and diſobedient World. Job 22. 12, 13, 14. *Is not God in the height of Heaven? How doth God know? Can he judg through the dark Cloud? Thick Clouds are a Covering to him that he ſeeth not, and he walketh in the circuit of Heaven.*

3. It is fit there ſhould be a better place, into which the Saints ſhould be tranſlated, when the courſe of their Obedience is ended. Eph. 1. 3. *He hath bleſſed us with Spiritual Bleſſings in Heavenly Places.* The main of Chriſt's Purchaſe we have in Heavenly Places. It is fit the place of Trial and place of Recompence ſhould differ: therefore the place of Trial, that's God's Foot-ſtool; and the place of Recompence, that's God's Throne. The World, that's a place of Trial, it is a Common Inn for Sons and Baſtards, for the Elect and Reprobate; a Receptacle of Man and Beaſt: Here God will ſhew his *Bounty* unto all his Creatures. But now in the place of his Reſidence, he will ſhew his *Love* to his People. Therefore when we have been tried and exerciſed, there is a place of Preferment for us.

Fourthly, What Advantage have we in Prayer by conſidering God in Heaven? Very much, whether we conſider God abſolutely, or with reſpect to a Mediator; both ways we have an Advantage.

Firſt, If we conſider the Father, Son, and Holy-Ghoſt, who have their Reſidence in Heaven; conſider them without reſpect to a Mediator. Why, the looking up to God in Heaven,

1. It

1. It ſheweth us, that Prayer is an act of the Heart, and not of the Lips; that it is not the ſound of the Voice which can pierce the Heavens, and enter into the Ears of the Lord of Hoſts, but Sighs and Groans of the Spirit. Chriſtians, in Prayer God is near to us, and yet far from us; for we muſt look upon him as in Heaven, and we upon Earth. How then ſhould we converſe with God in Prayer? Not by the Tongue only, but by the Heart. The Commerce and Communion of Spirits is not hindred by local Diſtance: but God is with us, and we with him, when our Heart goeth up.

2. It teacheth, the great work of Prayer is to lift up the Heart to God; To withdraw the Heart from all created things which we ſee and feel here below, that we may converſe with God in Heaven. Pſal. 123. 1. *Unto thee lift I up mine Eyes, O thou that dwelleſt in the Heavens.* And, Lam. 3. 41. *Let us lift up our Heart with our Hands unto God in the Heavens.* Prayer doth not conſiſt in a multitude and clatter of Words, but in the getting up of the Heart to God, that we may behave our ſelves as if we were alone with God, in the midſt of glorious Saints and Angels. There's a double Advantage which we have by this getting the Soul into Heaven in Prayer: It's a means to free us from Diſtractions, and Doubts. To free us from *Diſtractions* and other inter-current Thoughts. Until we get our Hearts out of the World, as if we were dead and ſhut up to all preſent things, how eaſily is the Heart carried away with the Thoughts of earthly Concernments? Until we can ſeparate and purge our Spirits, how do we interline our Prayers with many ridicu-

lous Thoughts? It is too usual for us to deal with God, as an unskilful Person that will gather a Posy for his Friend, and puts in as many, or more, stinking Weeds, than he doth choice Flowers. The Flesh interposeth, and our carnal Hearts interline and interlace our Prayers with vain Thoughts and earthly Distractions. When with our Censor we come to offer Incense to God, we mingle Sulphur with our Incense. Therefore we should labour, all that we can, to get the Heart above the World, into the Presence of God, and company of the Blessed, that we may deal with him, as if we were by him in Heaven, and were wholly swallowed up of his Glory. Tho our Bodies are on Earth, yet our Spirits should be with our Father in Heaven. For want of practising this in Prayer, these Distractions encrease upon us. So for *Doubts*, when we look to things below, even the very manifestations of God to us upon Earth, we have many Discouragements; Dangers without, and Difficulties within: till we get above the Mists of the lower World, we can see nothing of Clearness and Comfort; but when we can get God and our Hearts together, then we can see there is much in the Fountain, tho nothing in the Stream; and tho little on Earth, yet we have a God in Heaven.

3. This impresseth an Awe and Reverence, if we look upon the Glory of God manifested in Heaven, that Bright and Luminous Place. This is urged by the Holy-Ghost, Eccles. 5. 2. *Thou art upon Earth, and God is in Heaven; therefore let thy Words be few.* Gen. 8. 27. *Who am I that I should take upon me to speak unto the Lord, who am but Dust and Ashes?* We are poor crawling Worms, and there-

therefore when we think of the Majesty of God, it should impress an holy awe upon us. Mean Persons will behave themselves with all Honour and Reverence, when they supplicate to Men of Quality; So should we to God, who is so High and so much above us, he is in Heaven. It is a Diminution of his Greatness, *Mal.* 1. 14. when we put off God with any thing, and come slightly and carelesly into his Presence.

4. It teacheth us, that all our Prayers should carry a Correspondence with our great Aim. What's our great Aim? To be with God in Heaven, as remembring that's the Center and Place of our Rest, to which we are all tending. Col. 3. 1. *If ye then be risen with Christ, seek those Things which are above, where Christ sitteth on the right-hand of God.* We come to our Father which is in Heaven; He will have his Residence there, that our Hearts might be there. Therefore the main things we should seek of God from Heaven, are Saving-Graces; for *these come down from above, from the Father of Lights.* Jam. 1. 17. We have liberty to ask Supplies for the outward Life, but chiefly we should ask spiritual and heavenly Things. *Mat.* 6. 32, 33. *Your heavenly Father knoweth that ye have need of all these Things:* What then? *First seek the Kingdom of God*, &c. If we have to do with a heavenly Father, our first and main Care should be to ask Things suitable to his Being, and his Excellency. If Children should ask of their Parents, such a thing as is pleasing to their Palate, possibly they might give it them; but when they ask Instruction, and desire to be taught, that's far more acceptable to them. When we ask Supplies of the outward Life, Food, Rai-

ment, God may give it us; but it is more pleasing to him, when we ask for Grace. In every Prayer, we should seek to be made more heavenly, by conversing with our heavenly Father.

5. It giveth us ground of Confidence in God's Power, and absolute Dominion over all Things; for God is in Heaven, above all created Beings. Psal. 115. 3. *Our God is in the Heavens, and doth whatsoever he pleaseth.* So, 2 Chron. 20. 6. *Art not thou God in Heaven? And rulest not thou over all the Kingdoms of the Heathen? And in thine hand is there not Power and Might, so that none is able to withstand thee?* O what an Advantage is this in Prayer, when we think of our All-sufficient God, who made Heaven and Earth, and hath fixed his Throne there! What can be too hard for him?

6. Here is Encouragement against carnal Fear. Whatever the World doth against us, we have a Father in Heaven, and this should bear us up against all their Threatnings and Oppositions. When there were Tumults and Confusions in the World, it is said, *Psal.* 2. 4. *But God which sits in Heaven, shall laugh them to Scorn.* An earthly Parent may have a large Heart, but a short Hand; tho they may wish us well, yet they cannot defend us, and bear us out in all Extremities: But our Father in Heaven will laugh at the Attempts against his Empire and Greatness. Thus considering God absolutely, it is an Advantage to reflect upon him as a Father in Heaven.

But I suppose this Expression hath respect to a Mediator. Therefore,

Secondly, Let us look upon God with respect to a Mediator; for so I think we are chiefly bound,

to

to consider our Father in Heaven, because of Christ, which sits there at his right-hand. *Heb.* 8. 1. It is said there, *He sate down on the right-hand of the Throne of the Majesty in the Heavens, a Minister of the Sanctuary.* O this is comfortable to think of: In Heaven we have a Saviour, Jesus Christ, representing our Persons, and presenting our Prayers to God, by which means God is reconciled and well pleased with us. So that our Duty in Prayer is, to look up to Heaven, and to see Christ at God's right-hand, as our High-Priest, mediating for us, that we may be accepted with God.

A notable Resemblance we have between God's Presence in the Tabernacle or Temple, and God's Presence in Heaven.

'In the Temple you know there were three Par-
'titions: There was the outward Court; and
'the Sanctuary, as the Apostle calls it, where the
'Table of Shew-bread was set; and there was
'the holy Place, the Holy of Holies. Just so in
'Heaven there are three Partitions; there is the
'Airy Heaven, and the Starry Heaven, and the
'Heaven of Heavens: The lower Heaven, which
'answers to the outward Court; the Starry Hea-
'ven, which answers to the Sanctuary; and the
'Heaven of Heavens, which answers to the Holy
'of Holies, by a fit Analogy and Proportion.
'Well, *In the Holy of Holies*, saith the Apostle,
'*there was the Golden Censer, and the Mercy-Seat*;
'Heb. 9, 4. There you find God conspicuously
'manifesteth his Presence, and gives Answers to
'his People: *At the Mercy-Seat, there will I answer*
'*thee, saith the Lord.* So here, in this Heaven of
'Heavens,

Heavens, there's a Mercy-Seat, there's a Throne of Grace, and there God will anſwer. *We may come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of Need.* Heb. 4. 16. Into this Holy of Holies none but the High-Prieſt did enter, and that once a Year, after the Sacrifice of Atonement for the whole Congregation; then the High-Prieſt was to come into the Holy of Holies, he was to paſs through the Vail with Blood, and with ſweet Incenſe in his hand. Juſt thus is Jeſus entred into the Heaven of Heavens for us; he is gone there to preſent his Blood and Sufferings, to appear before God for us, to preſent himſelf as a ſweet-ſmelling Sacrifice. *Heb.* 9. 24. *Eph.* 5. 2. Now the High-Prieſt, when he went with this Blood into the Mercy-Seat, he went in with the Names of the twelve Tribes upon his Breaſt and Shoulder; as Jeſus alſo doth appear before God for us, repreſenting our Perſons continually before his Father. Now about the Mercy-Seat, there were Cherubims, and Figures of Angels; juſt about the Ark, there they ſtooped down, to ſhew, the Angels do attend about the Throne, to diſpatch Meſſages abroad into the World, and convey Bleſſings to the Saints. There is a Throne of Grace, a Mercy-Seat, a Mediator there, Angels at God's Beck, ready to ſend up and down, to and fro, for the good of the Saints. And mark, not only hath Jeſus this Liberty to enter into this Heaven of Heavens; but all the Saints have a Liberty to enter, and that not only at Death, but in their Life time; for ſaith the Apoſtle, *Heb.* 10. 19. *Having therefore boldneſs to enter into the Holieſt, by the Blood of*

'*of Jesus.* All of us, not only when *we die*, and 'personally go to God, do we enter into the Ho-'ly of Holies, but *now* we have Boldness: It re-'lateth to Prayer, for the Word signifieth Liber-'ty of Speech. This Holy of Holies, which was 'closed and shut up against us before, is opened 'by the Blood of Jesus; the Vail is rent, and 'now all Saints have a Privilege to come freely 'to converse with God. It is good to observe 'the Difference between the Holy of Holies, and 'the Heaven of Heavens: The Jews, their '*Sanctum Sanctorum* was earthly; but our Holy of 'Holies is heavenly. Into theirs, which was as 'it were God's ~~Bed-chamber~~, the common Peo-'ple were not admitted; none but the High-Priest 'could enter into the Holy of Holies: But now 'into ours all Believers may enter, and converse 'with God. There the High-Priest could enter 'but once a Year: Now we may come to the 'Throne of Grace, as often as we have a Cause 'to present to God. There the High-Priest, he 'entred with the Blood of Beasts; but we enter 'by the Blood of the Son of God. O what a great 'Privilege is this, that we have a Father in Hea-'ven! In this respect the Holy Place is now open 'to us: Tho we have not a personal Access till 'Death, yet by the Blood of Jesus we may come 'with Boldness, presenting our selves before the 'Lord, with all our Wants and Desires. The 'great Distance between Heaven and Earth shall 'not hinder our Communion with God, if we 'have a Friend above.

Therefore it is very comfortable now to say, *Our Father, which art in Heaven*; (that is) our gracious and reconciled Father, in and by Christ.

APPLI-

APPLICATION.

If we have a Father in Heaven, let us look up to Heaven often.

1. If we have a Father in Heaven, and a Saviour at his right-hand, to do all things that are needful for us; let us look upon the aſpectable Heavens with an Eye of Senſe, with our bodily Eyes. It is good to contemplate the Glory of the heavenly Bodies, or the Outſide of that Court which God hath provided for the Saints. It is not an idle Speculation I preſs you to: The Saints of God have thought it to be worthy of their Morning and Evening-Thoughts. It is notable, *David* doth (in two Pſalms eſpecially) contemplate Heaven; one ſeems to be a *Nightly*, the other a *Morning*-Meditation. The Night-Meditation you have, *Pſal.* 8. 3. *When I conſider thy Heavens, the Work of thy Fingers, the Moon and the Stars which thou haſt ordained.* *David* was got abroad in a Moon-ſhining Night, looks up, and had his Heart affected. But now the 19*th* Pſalm, that ſeems to be a *Morning*-Meditation; he ſpeaks of the *Sun coming out like a Bridegroom from his Chamber in the Eaſt*, and diſplaying his Beams, and Heat, and Influences to the World; and then ſaith he, *v.* 1. *The Heavens declare the Glory of God.* Morning and Evening, or when ever you go abroad to ſee the Beauty of the outward Heavens, ſay, I have a Father there, a Chriſt there; this is the Pavement of that Palace, which God hath provided for the Saints. Chriſtians, it is a ſweet Meditation, when you can ſay, He that made all Things, is there. It will

will be a delightful, profitable thing, ſometimes with an Eye of Senſe to take a view of our Father's Palace, as much as we can ſee of it here below.

2. Let me eſpecially preſs you to this, with an Eye of *Faith* to look within the Vail; and when ever you come to pray, to ſee God in Heaven, and Chriſt at his Right-hand. The great Work of Faith is, to ſee him that is inviſible; and the great Duty of Prayer is, to get a Sight of God in Heaven, and Chriſt at his right-hand. What *Stephen* did miraculouſly, or in an Extaſy, we muſt do graciouſly in Prayer. Now it is ſaid of *Stephen*, Acts 7. 56. *Behold, I ſee the Heavens opened, and the Son of Man ſtanding on the right-hand of God.* There is a great deal of Difference about *Stephen*'s Sight: How the Heavens could be opened; for they are ſolid Bodies, and cannot be divided; fluent Air, and ſo come together again: How he could ſee the Glory of God with his corporal Senſes, which is inviſible: How he could ſee Chriſt at ſuch a Diſtance, the Eye not being able to reach ſo far. Some think it to be a meer intellectual Viſion, or a Viſion of Faith; that is, he did ſo firmly believe, and had the Comfort of it in his Heart, as if he had ſeen it with his Eyes. So they think *Stephen* ſaw the Glory of God, and Chriſt at his right-hand, as *Abraham* ſaw Chriſt's Day, and rejoiced; that is, he ſaw it by Faith. Some think it to be a Prophetical Viſion, by ſeeing thoſe things objected to his Fancy, by imaginary Species; as *Iſaiah* ſaw God in a Viſion, *Iſa.* 6. and as *Paul*'s Rapture. Some think it a Symbolical Viſion; that he ſaw theſe things repreſented by ſome corporeal Images, as *John* ſaw the Holy-

Holy-Ghoſt deſcending in the form of a Dove. Some think his bodily Eyes did pierce the Clouds, and got a ſight of the Glory of Chriſt. Whatever it be, there muſt be ſuch a Sight in Prayer, ſomething anſwerable to this; in a ſpiritual way this muſt ever be done. *Pſal.* 5. 3. *I will pray*, ſaith the Pſalmiſt, *and look up.* There is a looking up required in all Prayer, a ſeeing the inviſible God by Faith. If you would have God look down upon you from his holy Habitation, you muſt look up with an Eye of Faith, and converſe with God in Heaven. *Pſal.* 63. 4. *I will lift up my Hands in thy Name.* If you would have God look upon you with an Eye of Compaſſion, you muſt look up, and ſee Chriſt at his right-hand, by an Eye of Faith.

3. Let us *love* our Father; love God in Chriſt, and love the Place for his ſake, where his Reſidence is.

(1.) Love God in Chriſt. *Pſal.* 73. 25. *Whom have I in Heaven but thee?* When God hath been ſo gracious to you! Chriſtians, if I had no other Argument to preſs you to love God, but that he which is in Heaven, offereth to be your Father in Chriſt Jeſus, it might ſuffice; becauſe it is a great Condeſcenſion, that the God of Heaven will look upon poor broken-hearted Creatures: that he whoſe Throne is in Heaven, would look upon him that is of a trembling Spirit. *Iſa.* 66 2. That *the high and lofty One, that dwelleth in the high and holy Place, will look to him that is of a contrite Heart.* Iſa. 57. 15. That he that is the Lord of Heaven and Earth, will be our Father, and own us, and bleſs us! A great Condeſcenſion on God's part, and a great Dignity alſo is put upon us; and

and how ſhould our Hearts be affected with it? Therefore though there be a great Diſtance between Heaven and Earth, it ſhould not leſſen our Affections to God. He is mindful of us, viſits us at every turn, we are dear and tender to him; therefore let the Lord be dear to you. The Butler, when he was exalted, forgot *Joſeph*; but Chriſt is not grown ſtately with his Advancement, *He doth not forget us*; O let not us forget God. Let us manifeſt our Love, by being often with him at the *Throne of Grace*, with our Father which is in Heaven. A Child is never well, but when in the Mother's Lap, or under the Father's Wing: So ſhould it be with us, with an humble Affection coming into the preſence of God, and getting into the Boſom of our heavenly Father. Never delight in any thing, ſo much as converſing with him, and ſerious Addreſſes to him in Prayer. Again,

(2.) Love the *Place* for his *ſake*; God is there, and Chriſt is there. We have cauſe to love the Place for our *own* ſakes; and in a ſhort time, if you continue patient in well-doing, you will be with God. It is not only God's Throne, but it is your Houſe. 2 *Cor.* 5. 1. *We look for an Houſe in Heaven, not made with hands.* It is a Place appointed for our everlaſting Abode; therefore all our Hopes, Deſires, and Delights ſhould run that way. But chiefly I would preſs you to love it for *his ſake*, the Place where your heavenly Father dwells. God hath not taken his Denomination from Earth, which is the Place of Corruption; but from Heaven, which is the Place of Glory and Happineſs. O let us not forget our heavenly Father's Houſe. We are too apt to ſay, it

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is good to be here. Christians, let us draw home apace; let us grow more heavenly-minded every day, seek the things which are above; prize it rather upon this occasion, because if we were more heavenly in the frame of our Hearts, we would be more heavenly in our solemn Approaches to God. What's the reason a Man is haunted with the World, and things which are of a worldly Interest and Concern, when he comes to Prayer? 'Tis because his Heart is taken with these Things.

Hallowed be thy Name.

WE are now come to the first Petition of the Lord's Prayer; there three Things will fall under Discussion.

I. The Order of this Petition.
II. The Necessity of putting up such a Request to God.
III. The Sence and Meaning of the Petition it self.

I. Of the *Order*; it is the first of all the six. The Petitions of the Lord's-Prayer may thus be ranked: The four first concern the obtaining of Good; and the two last, the removal of Evil: either the removal of Evil *past*, and already committed; or the removal of Evil *future*, and such as may be admitted by the Temptation of the Devil,

Devil. Among the former, those Things that do more immediately concern the Glory of God, they have the first place. In this Petition, the Glory of God is both desired and promised on our part; for every Prayer is both an Expression of a Desire, and also an implicit Vow, or a solemn Obligation that we take upon our selves, to prosecute what we ask. *Prayer, it is a preaching to our selves in God's hearing.* We speak to God, to warm our selves; not for his Information, but for our Edification.

From the *Order* observe,

Doct. *That those Things are to be desired in the first place, and with the greatest Affection, which do concern the Glory of God: The first Petition is,* Hallowed be thy Name.

Here to shew;

1. Why this Petition is put first.
2. Present some Reasons of the Point.

First; This Petition is put first, for a double Reason:

1. Partly, to shew that this must be the End of all our Requests. All that we desire and pray for, in behalf of our selves and others, must be subordinate to this End. All these things must be asked, that by the accomplishment of them, God may be brought more in request in the World. See all the other Petitions in this Prayer, how they are suited to this End in Scripture. When we say, *Thy Kingdom come*, what do we beg that for, but ultimately the Glory of God? *Phil.* 2.

10, 11. *God hath given him a Name which is above every Name, that every Tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the Glory of God the Father.* When we ſay, *Thy Will be done in Earth, as it is in Heaven*; it is ſtill to the Glory of God. *Mat.* 5. 16. *That our good Works may ſo ſhine forth before Men here upon Earth, that they may glorify our Father which is in Heaven,* When we ask *our daily Bread*, and Proviſions for the preſent Life, it is ſtill that he may be glorified in our comfortable Uſe of the Creature: 1 *Cor.* 10. 31. *Whether therefore ye eat or drink, or whatſoever ye do, do all to the Glory of God.* When we ask for the Remiſſion of Sins, it is, *that God may be glorified in Chriſt:* Rom. 3. 25, 26 *Whom God hath ſet forth to be a Propitiation, through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, that he may be juſt,* &c. When we beg *Freedom from Temptation*, it is that we may not diſhonour God: *Prov.* 30. 8, 9. *Leſt I be full, and deny thee, and ſay, Who is the Lord? Or leſt I be poor, and ſteal, and take the Name of my God in vain.* Still that God may be glorified in every Condition. When we ask *Deliverance from Evil*: Pſal. 50. 15. *Call upon me in the Day of Trouble; I will deliver thee, and thou ſhalt glorify me.* So that the Glory of God, in all Requeſts that we make to him, like Oil, ſtill ſwims on the Top, and muſt be the End of all the reſt; for other things are but Means in ſubordination to it.

2. It notes, that our chiefeſt Care and Affection ſhould be carried out to the Glory of God, when we pray: We ſhould rather forget our ſelves, than forget God. God muſt be remembred in the firſt place. There is nothing more

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precious than God himſelf, therefore nothing ſhould be more dear to us than his Glory. This is the great Difference between the Upright and the Hypocrite: The Hypocrite never ſeeks God, but when his Neceſſities do require it, not in and for himſelf; But when the Upright come to ſeek God, it is for God in the firſt place; their main Care is about God's Concernments, rather than their own. Tho they ſeek their own Happineſs in him, and they are allowed ſo to do; yet it is mainly God's Glory which they ſeek, not their own Intereſts and Concernments. See that, *Pſal.* 115. 1. *Not unto us, not unto us, O Lord, but unto thy Name give Glory, for thy Mercy, and for thy Truth's ſake.* It is not a Doxology, or Form of Thankſgiving, but a Prayer; not for our Safety and Welfare, ſo much as thy Glory: Not to reek and ſatisfy our Revenge upon our Adverſaries, not for the Eſtabliſhment of our Intereſt, but for the Glory of thy Grace and Truth, that God may be known to be a God keeping Covenant; for Mercy and Truth are the two Pillars of the Covenant. It is a great diſhonouring of God, when any thing is ſought from him, more than himſelf, or not for himſelf. Saith *Auſtin*, it is but a carnal Affection in Prayer, when Men ſeek Self more than God. *Self* and *God* are the two things that come in competition. Now there are ſeveral ſorts of Self; there is carnal Self, natural Self, ſpiritual Self, and glorified Self; above all theſe, God muſt have the Preheminence.

(1.) *Carnal Self.* By a fooliſh Miſtake we take our Luſts to be our ſelves. *Col.* 3. 5. *Mortify your Members here upon Earth:* And theſe Members he makes to be Fornication, Uncleanneſs, and the

like. Our Sins are as dear to us, as any essential or integral part of the Body; they are our Members. Now these should have no room in our Prayers at all, tho usually they have the first place. Jam. 4. 3. *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your Lusts.* Our Prayers should be the Breathings of the Spirit, and usually they are but the Belches and Eructations of the Flesh. And for these it is we are so instant and earnest with God. We would have God bless us in some revengeful and carnal Enterprize. We deal with God, as the Thief that lighted his Candle at the Lamps of the Altar: So many would make God a Party in their carnal Designs. *Prov.* 21. 27. *The Sacrifice of the Wicked is an Abomination; how much more, when he bringeth it with a wicked Mind?* It is an Abomination, when it is at the best; but when he hath an ill Aim, then it is an Abomination with a witness. Foolish Creatures vainly imagine to entice Heaven to their Lure. *Balaam* buildeth Altars, and sacrificed, out of hope that God would curse his own People, and engage in *Moab*'s Quarrel; like the Man in the Gospel, that would make no other use of Christ, than to compose his civil Difference: *Luke* 12. 13. he comes to him as a Man of Authority, *Master, speak to my Brother, that he divide the Inheritance with me.* We all look upon God, *tanquam aliquem magnum*, (as *Austin* said he did in his Infancy) as some great Power, that would serve all our carnal Turns. In this Sence, *we make God to serve our Sins*, Isa. 43. 24. when we would have God to contribute to our Lusts; to our Pride, Wantonness, Revenge. This is such a foolish Request, as if a Wife should

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beg of her Husband, to give her leave to go on with her Adulteries. Survey all the Petitions, which are in this present Platform of Prayer, there is not one that is calculated for such an evil purpose, as our Revenge, Pomp, Pride, Pleasure. Carnal Self surely must give way to God.

(2.) There's a natural Self, when we seek our own Temporal Felicity. Christ hath allowed these natural Desires a Room in our Prayers; but they must keep their Order, and their Place; first, God's Glory; and then, our Safety. The obtaining of natural Good is put in the last place. And therefore when our Thoughts only run upon Temporal Felicity, and outward Supplies, it is not Prayer, but a brutish Cry: *Hos.* 7. 14. *They howl upon their Beds for Corn, Wine and Oil.* Beasts are sensible of their Pain, and are carried by natural Instinct to seek their own Welfare, as well as Men. And therefore when this is our first and only Request, it is a Perversion of that Order, which Christ hath set down in this perfect Form of Prayer.

(3.) There is *Spiritual Self:* Which is valuable, either in point of Justification, or Acceptance with God; or in point of Sanctification, and Conformity to him. Now as these Blessings cannot be severed from God's Glory, where they are really enjoyed; so they must not be severed in our Prayers, nor preferred before it. To ask Pardon as a separate Benefit, as it concerns our Ease and Quiet, not as it concerns God's Glory, is a Perversion and a Diversion of our Prayers. The main thing, which God intends should be the main thing in our Requests, is, the *Praise of his glorious Grace, wherein he hath made us accepted*

in the Beloved. Eph. 1. 6. And therefore this is the main thing which the Soul intends: *Pſal.* 79. 9. *Help us, O God of our Salvation, for the Glory of thy Name; and deliver us, and purge away our Sins, for thy Names ſake.* The Argument is not taken from *themſelves* meerly, or from their own *Miſery*, but from God's *Glory*. If God could not be more glorified in our Pardon, and Acceptance with him, than in our Death and Damnation, it were an evil thing to deſire Pardon. But now when God hath abundantly cleared up this to us, he is no Loſer by Acts of Mercy; that this conduceth more to the exalting of his great Name, to accept poor Sinners to Mercy: the Soul goeth with the more confidence to beg it of God, that he would purge us from our Filthineſs for his Names ſake. But now Mens Thoughts are wholly taken up with their own Peace and Safety, and take no care for God's Honour; this is but a Selfiſh Requeſt, or an Offer of Nature after Eaſe. For the other part, to ask for Grace, and Conformity to God's Will, meerly as it is a Perfection of our Nature, abſtractly from *God's Glory*; it is not a right Requeſt: It is contrary to the very Nature of Grace, whoſe Tendency is to God in the firſt place, that his Name may be glorified, that we ſhould be to the praiſe of his glorious Grace. Grace wrought in us, is but a Creature, and not to be preferred before the Creator. See how the Apoſtle prays, 2 *Theſſ.* 1. 11, 12. *We pray always for you, that our God would count you worthy of this Calling, and fulfill all the good Pleaſure of his Goodneſs, and the Work of Faith with Power: That the Name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to*

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the Grace of our God, and the Lord Jesus Christ. That is a regular Prayer, when all our ſpiritual Intereſts are ſwallowed up in *God*, and we beg that his Name may be glorified in us, and upon us.

(4.) There is *glorified* Self, which ſtandeth in the eternal Fruition of God. Man was made for two Ends; to glorify God, and to enjoy him. Now our Crown of Glory muſt be laid at God's Feet; as the Elders, *Rev.* 4. 10. *Saying, Thou art worthy, O Lord, to receive Glory, and Honour, and Power.* All our Deſires muſt give place to this, that he may be glorified in our eternal Happineſs; and we are to beg it no farther, than as it may ſtand with his Honour. Mans chief End, and ſo his chief Requeſt in reſpect of himſelf, is, to enjoy God; but with reſpect to God, ſo it is the higheſt only of ſubordinate Ends; for the higheſt chiefly and abſolutely, is the glorifying of God.

Well then, therefore this is put firſt, to ſhew, that our chiefeſt Care and Affection ſhould mainly run upon the Glory of God, and that God might be advanced, and lifted up on high.

Secondly; To give you ſome Reaſons, why thoſe things which concern the *Glory of God* muſt be ſought in the firſt place, and with the greateſt Affection.

1. As we are *reaſonable* Creatures, it is fit it ſhould be ſo. In all regular Deſires, the *End* is firſt intended, and then the *Means*. But now the *Glory of God*, that is the *End* of all things: Prov. 16. 4. *The Lord hath made all Things for himſelf*; that is, *for his own Glory*, for the manifeſting of his Excellency. And ſo our *Redemption*, Luke 2. 14. *Glory be to God on high.* When God

came to shew his Good-Will in Christ, it was to make way for his Glory: As it begins in Good-Will, so it must end in Glory. This is the end of all the Privileges we have by Nature and Grace. Now God's Glory is the end of our Being and Service, and therefore must be first taken care of in our Prayers; first his Glory, and then our Profit, for the End is the first thing intended by any rational Agent.

2. As we are the *Children* of God by *Adoption*: The great Duty of Children is to honour their Parents. God pleads for Honour upon this account, Mal. 1. 6. *If I be a Father, where is my Honour?* So that if you consent to the Preface, and say, *Our Father*, then the next request will be, *Hallowed be thy Name.* If we would own our selves in such a Relation, then we must make it our chief desire and care, that God might be glorified by our selves and others. Every kind of Honour will not serve the turn of our Heavenly Father. He must not be honoured as an ordinary Father, in a common Notion, but as an Infinite and Eternal Majesty; and to prefer any thing to his Interest or Glory, or to equal any thing to him, it is to make an Idol of him, and to renounce him to be our Father. The case of earthly Parents is not always so. But now you renounce God, when an Idol is set in the Throne; when any Interest or Concernment of yours is preferred before God, and before his Interest and Concernment.

3. That which is of most value and consideration should be sought first. Now God's Glory, it hath an infinite Excellency above all other things. The Glory of God is of more worth than all Creatures,

tures, than their Being and Happineſs. The End is more worthy than that which ſerveth and conduceth to the End. Meats and Drinks, they were made for the Body, therefore are not ſo good as the Body. Who would dig for Iron with Mattocks of Gold? The Means or Inſtrument is better worth than the Purchaſe. Now no matter what becomes of us, ſo God may be glorifyed. As it is ſaid of *David*, *Thou art better than ten thouſand of us*; therefore, tho they expoſed their Bodies to hazard, they thought it not ſafe for him: So is God better than the whole World of Men or Angels. Our firſt care muſt be that he may be glorifyed; then let other Things ſucceed in their place.

4. The Example of Chriſt, ſhews how much the Glory of God ſhould be cared for, and preferred before the Creatures Good; Joh. 12.27,28. *Father, ſave me from this hour*. There was the Innocent and ſinleſs Inclination of his Human Nature. But, *For this Cauſe came I unto this Hour*; *Father glorifie thy Name!* He doth not ſo earneſtly inſiſt upon that, but ſubmits all his Human Concernments, tho exceeding precious, that they might give way to the Glory of God; and he had no reſpect to his own Eaſe, or to the innocent inclination of his Human Nature, or to the felt Comforts of the God-head. Now Chriſt's Example, it is the beſt Inſtruction: he taught us how we ſhould behave our ſelves to our Heavenly Father; and therefore, we ſhould learn to prefer the Honour of God, before our own eaſe: And if God but get up, tho we be kept low and poor, yet we ſhould be contented. Look, as all natural Things will act againſt their particular Inclinati-

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on for a general Good; as to avoid a Vacuity, the Air will deſcend, and the Water aſcend, that there may not be a Confuſion or Diſſolution of the Frame of Nature: So hath Chriſt taught us ſtill to prefer a general Good. *Father, glorify thy ſelf*; that is it we muſt inſiſt upon, tho it be with our Loſs, Suffering, Trouble, yea, ſometimes with our trouble of Conſcience, we muſt be content.

5. From the Nature of *Prayer*. The whole Spiritual Life it is a living to God. Gal. 2. 19. *I am dead to the Law, that I might live unto God.* The whole Tendency and Ordination of all acts of the Spiritual Life, they are to God. Even the *Natural* Life is over-ruled and directed to this End; there is an Eating and Drinking to *God*; the Meat and Drink we take, if God be not the laſt End of it, it is but a Meat-Offering, and a Drink-Offering to our own Appetite, and a Sacrifice to *Moloch*: Now much more in acts of immediate Worſhip, there God will be principally regarded, for their reſpect and tendency is mainly to God. In our whole Life we are God's, dedicated to him. Every Godly Man is ſet apart for God. A Man that is a Chriſtian, muſt *Be holy in all manner of Converſation*, 1 Pet. 1. 15. A Chriſtian muſt look upon himſelf, as one that is dedicated to God, when he is at his Meals, in his Trade and Calling; and Grace is to run out in every Act. But much more is this tendency of Grace to bewray it ſelf in our ſolemn Sequeſtration of our ſelves, when we make our nearer approaches to him. Lev. 10. 3. *I will be ſanctified in them that come nigh me, and before all the People will I be glorified.* What is it to ſanctify God? A thing is ſanctified

ctified when it is ſet apart: And God is ſanctified, when we ſet apart our ſelves wholly for him, when he hath more than common Affections, and common Reſpects. And therefore in Prayer, in the firſt place we ſhould go to God, for God, and ſurely in ſuch a Requeſt we are likely to ſpeed.

6. Love to God (if it be unfeigned, and hath any Strength in the Soul) will neceſſarily put us upon this. Love ſeeks the good of the Party beloved, as much or more than its own. Thoſe which love, have all things in common between them; and one counts it done to himſelf what is done to the other: So it is in the Love between us and God. Look, as Chriſt loves the Saints, and counteth what ever you do to them it is done to him, becauſe done to thoſe whom he loved, *Mat.* 25. So reciprocally, the Saint which loves God, what is done to God is done to us; when God is honoured, we are comforted as much or more than with our own Benefit: And when God is diſhonoured, we have the Grief and Sorrow. Pſal. 69. 9. *The Reproaches of them that reproached thee, are fallen upon me.* Or if they hear God's Name rent in pieces, and Men diſhonour him by their filthy Lives, it goeth to their Hearts; for God and they have but one common Intereſt: Nay, they prefer God's Intereſt before their own, or any others; *Joh.* 21. 15. Simon, *Son of* Jonas, *loveſt thou me more than theſe?* By the Worlds Maxim, Love ſhould begin at home; but by Chriſt's Direction, it beginneth with God: They are more tender of God's Glory, than their own Lives, and outward Comfort. *I count not my Life dear to me,* ſaith *Paul.* Thus you ſee, what reaſon

ſon there is why our main Care and Thoughts ſhould be taken up about the Concernments of God, and about the Glory of his Holy Name.

Uſe. 1. To reprove us, that we are no more affected with God's Glory, O how little do we aim at and regard it in our Prayers? We ſhould ſeek it, not only above the Profits and Pleaſures of this Life, but even above Life it ſelf; yea, above Life preſent and to come. But alas! ſince the Fall we are corrupt, and wholly poiſoned with Self-Love, we prefer every baſe Intereſt and Trifle before God; nay, we prefer carnal Self before God. Some are wholly brutiſh, and ſo they may wallow in Eaſe and Pleaſure, and eat the Fat, and drink the Sweet, never think of God, care not how God is diſhonoured, both by themſelves and others. And then ſome, O how tender are they in matters of their own Concernment, and affected with it, more than for the Glory of God! *Joh.* 12. 43. They are more affected with their own Honour, and their own Loſs and Reproach, than with God's diſhonour, or God's Glory. If their own Reputation be but hazarded a little, O how it ſtings them to the Heart! But if they be faulty towards God, they can paſs it over without Trouble. A Word of Diſgrace, a little Contempt caſt upon our Perſons, kindles the Coals, and fills us with Rage; but we can hear God's Name diſhonoured, and not be moved with it. When they pray, if they beg outward Bleſſings, if they ask any thing, it is for their Luſts, not for God; 'tis but to feed their Pomp and Exceſs, and that they may ſhine in the Pomp and Splendor of external Accommodations. If they beg Quick-

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ning and Enlargment, it is for their own Honour; that their Lusts may be fed by the Contributions of Heaven: So by a wicked Design, they would even make God to serve the Devil. The best of us, when we come to pray, what a deep Sense have we of our own Wants, and no desire of the Glory of God. If we beg daily Bread, Maintenance and Protection; we do not beg it as a Talent to be improved for our Master's use, but as Fuel for our Lusts. If we beg Deliverance, it is because we are in pain, and ill at ease; not that we may Honour and glorify God, that Mercy and Truth may shine forth. If we beg Pardon; it is only to get rid of the Smart, and enlarged out of the Stocks of Conscience. If they beg Grace; it is but a lazy Wish after Sanctification, because they are convinced there is no other way to be happy. If they beg eternal Glory; they do not beg it for God, it appears plainly, because they can be content to dishonour God long, provided they at length may be saved. Most of us pray without a Heart set to glorify God, and to bring Honour unto his great Name. Tho a Man hath never so much sense and feeling in his Prayer, yet if his Heart be not duly set as to the Glory of God, his Prayer is turned into Sin. It is not the manner of the Vehemency only, for a Carnal Spring may send forth High-Tides of Affection; and Motions that come from Lust, may be earnest and very rapid: Therefore it is not enough to have Fervour and Vehemency, but when our aim is to honour and glorify God: Zech. 7. 5, 6. *When ye fasted, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did you not eat for your selves, and drink for your selves?*

Use. 2.

Use. 2. For Exhortation, to press us to seek the Glory of God above all things. Take these Arguments.

1. How necessary it is the Lord should have his Glory. The World serves for no other purpose, it is made and continued for this End; Rev. 4.11. *Thou art worthy, O Lord, to receive Glory, and Honour, and Power: For thou hast created all things, and for thy Pleasure they are and were created.* All that God hath made, it was for his own Glory. And Rom. 11.36. *For of him, and through him, and to him are all things: To whom be Glory for ever. Amen. Of him,* in a way of Creation; *Through him,* by way of Providential Influence and Supportation; that they may be *To him,* in their final tendency and result. God did not make us for our selves, but his own Glory.

2. It is a singular Benefit to be admitted to sanctify God's Name. O that poor Worms should come and put the Crown upon God's Head! And that he will count any thing we can do to be a Glory to himself; 1 Chron. 29.14. *But who am I, and what is my People, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee.*

3. Consider how much it concerneth us; that we may make some Restitution for our former dishonouring of God, therefore we should be more zealous in this Work. How forward have we been to dishonour God in Thought, Word, and Deed, before the Lord wrought upon us? There is not a Mercy but we have abused it, nor any thing we have medled with, but one way or other we have turned it to the Lord's Reproach and

Dis-

Diſhonour. Now when the Lord hath put Grace in our Hearts, *When we are a People formed for his Praiſe.* Iſa. 43. When he hath made us anew, we ſhould think of making ſome Reſtitution, ſome amends to God, and ſhould zealouſly affect his Glory above all things.

Uſe. 3. For Trial. Do we prefer the Glory of God in the firſt place? Take theſe Marks.

1. Then we would be content with our own loſs, provided the Name of God may gain any reſpect in the World; and ſo he may be magnified, no matter what becomes of us, and our Intereſt and Concernment. *Phil.* 1. 20. The Apoſtle expreſſeth there a kind of Indifferency; So *Chriſt ſhall be magnified in my Body, whether it be by Life or by Death.* O then it is a ſign you make it your purpoſe, drift, and care, when you are contented to do or be any thing that God will have you to be or do. This holds good, not only in temporal Concernments, when you are content to want neceſſary Food, *&c.* But it holds alſo in Spiritual Concernments: As to ſenſe of Pardon; tho God ſhould ſuſpend the Conſolations of his Spirit, yet if it be for the Glory of his Grace, I am to be content: Nay, in ſome Caſes God's Glory is more to be cared for than our own Salvation, if they two could come in competition; but that caſe never falls out with the Creature; our Salvation is conjoyned with the Glory of God. But yet in ſuppoſition, if it ſhould, as *Paul* and *Moſes* puts the Suppoſition, Exod. 32. 32. *Blot me, I pray thee out of the Book which thou haſt written:* So God might be honoured in ſaving that People. So Rom. 9. 3. *For I could wiſh that my ſelf were accurſed from Chriſt,*

for

for my Brethren, my Kinſmen according to the Fleſh. It was not a raſh Speech, a thing ſpoken out of an unadviſed Paſſion; ſee but with what a ſerious Preface it is uſhered in, verſ. 1. *God is my Witneſs I lye not, my Conſcience alſo bearing me witneſs in the Holy Ghoſt:* He calls God to witneſs, this was the real diſpoſition of his Heart, and he ſpeaks adviſedly, and with good deliberation.

Object. But is it lawful thus to wiſh to be accurſed? Certainly *Paul* could not wiſh himſelf to love Chriſt leſs, or to be leſs beloved of him; for theſe things we cannot part with them without Sin: but in our enjoyment of Chriſt there is a happy part, ſome perſonal Happineſs which reſulteth to us; now all this he could lay at God's Feet. How ſo? What for others? A regular Love begins at home, and every Man is bound to look to his own Salvation firſt, and then the Salvation of others. But that was not the caſe, it was not their Salvation, and *Paul*'s Salvation, which was in Competition; but the Glory of God, and the common Salvation of the *Jews*, and *Paul*'s particular Salvation. It was a mighty prejudice to the Goſpel, that the People from whom Chriſt's Meſſengers proceeded, (for the Law went out of *Sion*, the Goſpel came out from among the *Jews*,) that ſo many of them were prejudiced, and a mighty Eclipſe to the Glory of God. Now he could lay down all his perſonal Happineſs at God's Feet, he ſpeaks in Suppoſition, if ſuch a Caſe falls out. But however this is a clear Rule, the Glory of God muſt be preferred before our own Salvation. In ſome Caſes there will be need of this Rule. For Inſtance, there's many a Man that poſſibly is convinced of a falſe Religion; and the firſt Queſtion

ſtion Men make is, if they can be ſaved in ſuch a Religion, but many Men are hardned in Popery. When therefore a Man is contented to continue in a falſe Religion, and diſhonour God with his complyance there, provided he may be ſaved; he prefers his own Salvation before the Glory of God. And in caſe of the delay of Repentance, when Men dally with God, and put off the work of returning to the Lord until another time, or hereafter it is time enough to repent; theſe Men prize their Salvation before the Glory of God: If it were true upon that Suppoſition, that if ever they ſhall be ſaved, they are contented God ſhall be diſhonoured a great deal longer, and that if they be ſaved at length, this will ſatisfy them.

Queſt. But how may we diſcern that we make the Glory of God the firſt and chief thing we aim at in Prayer?

1. Partly by the work of your own Thoughts. The End is firſt in Intention, tho laſt in Execution. When you are praying for a publick Mercy againſt an Enemy, what runs in your Thoughts? Revenge, Safety, and your own perſonal Happineſs, or God's Glory? *What wilt thou do, O Lord, unto thy great Name?* Joſh. 7. 9. Are you pleaſing your ſelves, with Suppoſitions of your Eſcape and Deliverance, and reeking your Wrath upon your Adverſaries? So in Prayer for Strength and Quickning, what is it that runs in your Mind? Are you entertaining your Spirit with Dreams of Applauſe, and feeding your Minds with the ſweetneſs of popular Acclamation?

2. By the manner of praying, abſolutely for God's Glory, but for all other things with a ſweet Submiſſion to God's Will. Joh. 12. 27. *Father, ſave*

me from this hour: but for this cause came I unto this hour. Father, glorify thy Name. Then came there a Voice from Heaven, saying, I have both glorified it, and will glorify it again. Christ is absolute in the Request, and he receives an Answer. Is this enough? Do you mainly press God with this, that he might provide for his own glorious Name, that his Name might not lye under Reproach? But now carnal Aims do make Affection impetuous and impatient of check and denial. *Rachel* must have Children, or dye. When the Heart is set upon earthly Success, Pleasure, or Comfort, then they cannot brook a denial without Murmuring. The Children of God only accept of God's Glory, and in all other things they leave themselves to God's disposal, and therefore this is the main thing.

3. Partly too by the Disposition of your Hearts when your Prayers are accomplished, and God hath given any Blessing you pray for; we do not ask it for God's Glory, if we do not use it for God's Glory. The time of having Mercies is the time of Trial, and therefore when we *consume our Mercies upon our Lusts*, when they do not conduce to check our Sins, it is a sign God's Glory is not the thing intended, as it should be.

Thus for the Order of this Petition.

II. The Necessity of putting up such a Request to God. 'Tis his charge to us in the Third Commandment, That we should sanctify his Name; *Thou shalt not take the Name of the Lord thy God in vain:* The positive part of that Commandment, is, Thou shalt *sanctify it*. Now here we make it matter of Prayer to God; *Hallowed be thy Name.* From whence let me observe.

Doct.

Doct. *Those that would have God's Name Hallowed and Glorified, must seriously deal with God about it.*

There are several Reasons why we must put up such Requests to God. I might argue from the Utility, and the Necessity of it.

First, the Utility: We put up these Requests to God.

1. That we may more solemnly warn our selves of our own Duty. In Prayer there is an implicit Vow, or solemn Obligation, that we take upon our selves, to prosecute what we ask; *It is a Preaching to our selves in God's hearing.* So that every Word we speak to God, is a Lesson to us, and our Requests are as so many Exhortations to glorify his Holy Name: With what Face can we ask that which we are wholly wretchless and neglectful of. Then we shall certainly come under that Character, Mat. 15. 7, 8. *This People draweth nigh unto me with their Mouth, and honoureth me with their Lips: but their Heart is far from me.* It is the greatest Mockage of God to ask, unless we have a Mind to pursue, and diligently to attend to this Work and Business, that the Name of God may be glorified in us, and upon us.

2. That we may have a due Sense and Grief for God's Honour. God's Children, they are troubled to see God dishonoured. *Lot*'s righteous Soul was vexed, not with *Sodom*'s Injuries, but with *Sodom*'s Sins. 2 *Pet.* 2. 8. And *David* saith, *Rivers of Tears run down mine Eyes, because Men keep not thy Law,* Psal. 119. 136. Many will scarce

weep for their own Sins, where they have advantage of remorſe of Conſcience; but when they are zealouſly affected with God's Glory, they will weep for others Sins: When his Name is torn and rent in pieces, it is a grief of Heart to them. Now God will have us ask this, that this Holy Senſe of Spiritual Grief may be kept up; for when it is become the matter of our Requeſts, then we are intereſted in the Glory of God. We are loth to ſee things miſcarry, where we have petitioned and begged for others; ſo when we have begged the Glory of his Name, it will further this Spiritual Senſe and Grief of Heart, when his Name is diſhonoured.

3. That we may count it as great a Bleſſing when God is glorified, as when we are ſaved. *Continue in Prayer*, ſaith the Apoſtle, *and watch thereunto with Thanksgiving*. When we have been inſtant with God in Prayer, that he might be glorified, then we ſhall count it as great a Bleſſing when he is glorified, as when we are ſaved. Prayer makes way for the increaſe of our Eſteem, and engages us to obſerve the return. When we have asked it of God, we will be affected with it then. When we ſee all his Works praiſe him, what a Comfort will this be to the Soul. *Bleſs the Lord, O my Soul*, Pſal. 103. *ult.*

But Secondly, Let me ſhew the Neceſſity of dealing with God about it. The Neceſſity will appear, both in reſpect of Perſons, and Things; when we beg that God's Name may be Hallowed, we beg Diſpoſitions of Heart, and Occaſions.

Firſt,

Firſt, The Neceſſity will appear in reſpect of *Perſons*; both as to our Selves, and Others.

Firſt, In reſpect of our *Selves*. There is a great Neceſſity that we ſhould deal with God about the Hallowing of his Name; becauſe we need Direction, Quickning, Sincerity, Submiſſion to God, Humility, and Holineſs.

To inſtance in theſe ſix Things.

1. We need *Direction*. The Habits of Grace are God's Gifts, and the Exerciſe of Grace is another thing; to actuate, quicken, guide, and direct it, 2 Theſſ. 3. 5. *The Lord direct your Hearts to the love of God.* And ſo in Prayer, and in honouring of God. In *Prayer*, *We know not* how, or *what to pray for as we ought*. Tho we have Grace, yet we need Direction. A Ship that is well rigg'd, yet needs a skilful Pilot. Rom. 8. 26. *Likewiſe the Spirit alſo helpeth our Infirmities: for we know not what we ſhould pray for as we ought.* How much are we to ſeek, to give God his due Honour? *Of our ſelves we cannot ſo much as think a good Thought*, 2 Cor. 3. 5. There is an utter inſufficiency in us to meditate of God, and conceive aright of his Excellency, and give him the Honour which is due to him. None of us but needs daily to go to God, that we may be taught how to hallow and ſanctify his Name.

2. We need *Quickning*, being ſo backward to this Duty. All the Lepers could beg Help, and but one returned to give God the Glory. There is much dulneſs and deadneſs of Heart, as to the praiſing of God, and glorifying of God. Self-Love will put us upon other Things; but it is Grace muſt quicken us to glorify him, and praiſe

him. When we go to God for our ſelves, our Neceſſities will ſharpen our Affections, and put a ſhrill Accent upon our Prayers: But now when we beg of God, for God, then there is a greater Reſtraint upon us. And therefore *David* ſaith, Pſal. 51. 15. *Open thou my Lips, and my Mouth ſhall ſhew forth thy Praiſe.* We need God to open our Mouths, (that is) enlarge our Hearts, and quicken our Affections. How apt are we to turn the back upon the Mercy-Seat? *Ezek.* 46. 9. If a Man came in at the North Gate, he was to go out at the South Gate, but never at the ſame Door; why? That he might not turn his Back upon the Mercy-Seat. When we have prayed, we are apt to forget that God which hath bleſſed us; and therefore that our Hearts might be inlarged and quickned, we need to go to God.

3. We need *Uprightneſs* and Sincerity, that we may mind the Glory of God. This is not a Work of Nature, but Grace. *Phil.* 2. 21. *All Men ſeek their own, not the Things which are Jeſus Chriſt's.* There is the Fruit and Effect of Nature, it puts Men upon ſeeking their own Things, worldly Eaſe, Profit, and Pleaſure; every Creature naturally ſeeks its own Welfare: But to make the *Glory of God* our great Aim and Purſuit, it is Grace puts upon that. Water aſcends no higher than it deſcends; ſo Nature cannot riſe beyond it ſelf. The Stream cannot riſe above the Fountain, and above the Principle. A Man that hath nothing but Nature, he cannot unfeignedly ſeek the Things which are of God. The Old-Man, with the deceitful Luſts, that's the natural Man: The upright Heart, that unfeignedly ſeeks God, needs Grace from above. Without Influence from God,

God, our Actions cannot have a tendency to God. We ſhall prefer our Intereſt before God's Glory, if we have no higher Principle than what our Hearts could furniſh us with.

4. We muſt go to God for *Submiſſion.* Now there is a double Submiſſion required, which if we have not, we ſhall find it marvellouſly difficult to glorify God: One, as to the choice of Inſtruments; another, as to the Way and Means, by which God will bring about his own Glory.

(1.) As to the Choice of *Inſtruments.* There is in us an Envy, and wicked Emulation. O how hard a matter is it, to rejoice in the Gifts, and Graces, and Services of others, and be content with the Diſpenſation, when God will caſt us by, as unworthy, and uſe others for the glorifying of his Name! Therefore that we may refer the Choice of Inſtruments to God, we need go to him, and ſay, Lord, *hallowed be thy Name*; do it which way, and by whom thou pleaſeſt. We are troubled, if others glorify God, and not we, or more than we; if they be more holy, more uſeful, or more ſerious, Self will not yield to this. Now by putting up this Prayer to God, we refer it to him, to chuſe the Inſtrument whom he will employ. It was a commendable Modeſty and Self-denial in *John Baptiſt*, which is deſcribed, John 3. 13. *He muſt increaſe, I muſt decreaſe.* When we are contented to be abaſed and obſcured, provided Chriſt may be honoured and exalted; and be content with ſuch a Diſpenſation, tho with our Loſs and Decreaſe. Many are of a private Station, and ſtraitned in Gifts, and can have no publick Inſtrumentality for God; now theſe need to pray, *Hallowed be thy Name*, that

they may rejoyce when God uſeth others, whom he hath furniſhed with greater Abilities.

(2.) A Submiſſion for the *Way*; that we may ſubmit to thoſe unpleaſing Means, and Circumſtances of his Providence, that God will take up, and make uſe of, for the glorifying of his holy Name. Many times we muſt be content, not only to be active Inſtruments, but paſſive Objects of *God's Glory*: And therefore if *God* will glorify himſelf by our Poverty, or our Diſgrace, our Pain and Sickneſs, we muſt be content. Therefore we need to deal with God ſeriouſly about this Matter, that we may ſubmit to the Lord's Will, as Jeſus Chriſt did, *John* 12. 27, 28. *Save me from this Hour; but for this cauſe came I unto this Hour: Father, glorify thy Name. And there was a Voice from Heaven, that ſaid, I have glorified it, and will glorify it again.* Put me to Shame, Suffering, to endure the Croſs, the Curſe, ſo thou mayeſt be glorified. This was the humble Submiſſion of Chriſt Jeſus, and ſuch a Submiſſion ſhould be in us. The Martyrs were contented to be bound to the Stake, if that way God will uſe them to his glory. *Phil.* 1.20. ſaith *Paul*, *So Chriſt ſhall be magnified in my Body, whether it be by Life, or by Death:* If my Body be taken to Heaven in glory, or whether it be exerciſed or worn out with Miniſterial Labour. We need to deal with God, that we may have the End, and leave the Means to his own chuſing; that God may be glorified in our Condition, whatever it be. If he will have us rich and full, that he might be glorified in our Bounty; if he will have us poor and low, that he may be glorified in our Patience; if he will have us healthy, that he may be glorified

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in our Labour; if he will have us ſick, that he may be glorified in our Pain; if he will have us live, that he may be glorified in our Lives; if he will have us die, that he may be glorified in our Deaths: And therefore, *Whether we live or die, we are the Lord's.* Rom. 14. 9. A Chriſtian is to be like a Dye in the hand of Providence, content whether he be caſt high or low; and not to grudg at it, whether he will continue us longer, or take us out of the World. As a Servant employed beyond the Seas, if his Maſter will have him tarry, there he tarries; if he would have him come home, home he comes. So that we had need to deal ſeriouſly with God about this ſubmiſſive Spirit.

5. *Humility*; that we may not put the Crown upon our own Heads, but may caſt it at the Lamb's feet; that we may not take the *Glory of our Graces* to our ſelves. God's great Aim in the Covenant is, *That no Fleſh ſhould glory in it ſelf; but whoſoever glories, may glory in the Lord.* 1 Cor. 1. 27, – 31. He would have us ſtill come and own him, in all that we are, and in all that we do. As the good Servant gave account of his Diligence, *Luke* 19. 16. he doth not ſay, *My Induſtry*, but, *Thy Pound hath gained ten Pounds.* And *Paul* was a zealous Inſtrument, that went up and down doing good; he *laboured more abundantly than they all: Yet not I, but the Grace of God, which was with me.* 1 Cor. 15. 10. In this Caſe, if we would honour and glorify God, we muſt do as *Joab* did, when he was likely to take *Rabbah*: He ſent for *David*, to gather up more Forces, and encamp againſt the City, and take it, *Leſt I take the City, and it be called after my Name.* 2 Sam.

2 Sam. 12. 28. How careful was he that his Sovereign might have the Honour? So careful ſhould we be, that the Crown be ſet upon Chriſt's Head, and that he may have the glory of our Graces and Services, that they may not be called after our own Name, that God may be more owned in them than we. Now what more natural, than for Creatures to intercept the Revenues of the Crown of Heaven, and to convert them to their own Uſe? It is a vile Sacriledg, to rob God of the *Glory* of that *Grace* he hath beſtowed upon us; and yet what more common? The Fleſh is apt to interpoſe upon all occaſions; and therefore we need to put up this Requeſt, *Hallowed be thy Name.*

6. There is *Holineſs* required, that we may not be a Diſgrace to God, and a Diſhonour to him. The Lord ſaith, *Ezek.* 20. 9. *That his Name ſhould not be polluted before the Heathen, among whom they* (his People) *were.* The Sin of God's People doth ſtain the Honour of God, and profane his Name. When Men profeſs much, to be a People near God, and live carnally and looſly, they diſhonour God exceedingly by their Converſation. Men judg by what is viſible and ſenſible, and ſo they think of God, by his Servants and Worſhippers; as the Heathens did of Chriſt in *Salvian*'s time, *If he was a holy Chriſt, certainly Chriſtians would live more temperately, juſtly, and ſoberly.* They are apt to think of God by his Worſhippers, and by the People that profeſs themſelves ſo near and dear to him; therefore it concerns us to walk ſo, that our Lives may honour him. Mat. 5. 16. *Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father*

Father which is in Heaven. As the *Loins of the Poor* (ſaith *Job*) *bleſſed him*, Job 31.20. namely, as they were fed and cloathed by his Bounty: So our Lives may glorify God. *David* ſaith, Pſal. 119. 7. *Then ſhall I praiſe thee with Uprightneſs of Heart, when I have learned thy righteous Judgment.* There is no way to praiſe God entirely and ſincerely, until we have learned both to *know and do his Will.* Real Praiſe is the Praiſe God looks after. Otherwiſe we do but ſerve Chriſt, as the Devil ſerved him, who would carry him upon the Top of the Mountain, but it was with an intent to bid him throw himſelf down again: So we ſeem to exalt God much in our Talk and Profeſſion; yea, but we throw him down, when we pollute him, and deny him in our Converſation. Our Lives are the Scandal of Religion, and a Pollution and Blot to the Name of God. So that with reſpect to our ſelves, you ſee what need we have to go to God, that he will give us Grace that we may pleaſe him, and glorify his Name.

Secondly; In regard of *Others.* A Chriſtian cannot be content to glorify God himſelf, but he would have all about him to glorify God. As Fire turns all Things round about it into Fire; and Leaven, it ſpreads ſtill, until it hath ſubdued the whole Lump: So is Grace a diffuſive, a ſpreading thing. As far as we can reach and diffuſe our Influence, we would have God brought into requeſt with all round about us. *Being converted,* ſaith Chriſt to *Peter, ſtrengthen thy Brethren?* So it will be, where there is true Grace. Mules, and Creatures which are of a Mongril and Baſtard-Race, they beget not after their kind: So Baſtard-

ſtard-Chriſtians are not for the calling in of others, and the gaining of thoſe about them. But a true Chriſtian will be earneſt, and much in this Matter. Now their Hearts are not in our Power, but in God's; therefore we need to be much in Prayer, and make this our main Requeſt, Lord, *hallowed be thy Name.* For hereby,

1. We acknowledg God's Dominion over the Spirits of Men, which is a great Honour to God, and a quieting to us. It is a Title often given to God in Scripture, that he is the *God of the Spirits of all Fleſh.* If they had a Magiſtrate to chuſe, they go to God: *Numb.* 27. 16. *Let the Lord, the God of the Spirits of all Fleſh, ſet a Man over the Congregation.* If a Judgment to be averted, Numb. 16. 22. *O God, the God of the Spirits of all Fleſh, ſhall one Man ſin, and wilt thou be wroth with all the Congregation?* This is a great Honour to God, when we acknowledg the Power and Dominion that he hath over the Hearts and Spirits of Men. To roll a Stone, is not ſo much as to rule the Creatures; and to keep the Sun in his Courſe, is not ſo much as to rule the Spirits of Men, and to work them to the glorifying of his holy Name. God can turn the Hearts of Men this way, and that way, according as he pleaſeth. Prov. 21. 1. *The King's Heart is in the hand of the Lord, as the Rivers of Water, he turneth it whitherſoever he will.* As a Man can diſpoſe of a Water-Courſe, turn it hither and thither, as the Neceſſities of his Field or Garden require: So can God draw out the Hearts and Reſpects of Men. Surely there would not be ſo many Diſorders in the World, if we did often reflect upon this Attribute, or did deal with God about his

Power

Power over the Spirits of Men. We are wrathful, and think nothing but the Confusion of Men would serve the Turn; and there is no Riddance of our Burthen, but by the Destruction of those who stand in our way: Whereas the Conversion of Men, a Change of their Spirits and Hearts, would be a better Cure, and bring more Honour to God, and Safety with it. The truth is, we look more to Men than to God; and that is the Reason why we pitch rather upon the Destruction, than the Conversion of others: Destruction, that may be executed by the Creature; but Conversion, that is a Power (to order and regulate the Spirits of Men) which God hath reserved in his own hands. One Angel could destroy above an Hundred and Eighty Thousand in *Sennacherib*'s Camp, in one Night; but all the Angels, with their united Strength, cannot draw in one Heart to God. But now the *God of the Spirits of all Flesh*, who is too hard for him? O did we often reflect upon this, we would be dealing with God about this Matter, that he would work upon the Spirits of Men. If there be a wicked Ruler, or an obstinate Child or Servant, &c. that he would sanctify himself upon them, and change their Hearts.

2. You discover much Love to God, when as you would not dishonour him your selves, so you are careful others may not dishonour him. *Praise him, all ye Ends of the Earth.* Psal. 98. 4. & 100. 1. You would have all the World own him. Private Spirits, that would impale and enclose Religion, that they may shine alone, they do not love God, but themselves, their own Credit, and their own Profit. *Would to God all the Lord's People were Prophets!*

Prophets! Numb. 11. 29. That was a free and noble Speech. God is reſembled to the Sun, becauſe it is He that muſt ſhine alone; but the Church is compared to the Moon and Stars, where all may ſhine, but every Star in its own glory. True Chriſtians would have all to be as they are, unleſs it be with reſpect to their Bonds and Incumbrances.

3. You diſcover Love to others, you would have them glorify God. The Angels, they rejoice when a Sinner is converted; they have a great Love to Souls. *Luke* 15. 7. And ſo do Chriſtians; the more ſpiritual they are, the more they come near to the bleſſed Spirits above, and the more affected they are with the good done to others, and with their Converſion. Saith *Paul*, Rom. 9. 3. *I could wiſh that my ſelf were accurſed from Chriſt, for my Brethren, my Kinſmen according to the Fleſh:* Such a Zeal and entire Affection he had to the Souls of others, that he could lay all his perſonal Happineſs at Chriſt's feet. And thus you ſee what need we have to deal ſeriouſly with God in this Buſineſs, if indeed we make this our Aim: Eſpecially thoſe which are in publick Relations, as *Paul* was, which had an Office put upon him to procure the Salvation of others; how will their Hearts run out upon it?

Secondly; It is needful we ſhould deal with God about the ſanctifying of his Name, as in regard of Perſons, ſo of *Things* and Events. God hath the diſpoſal of all Events in his own hands. There are many Things which concern the *Glory of God*, that are out of our Reach, and are wholly in God's hands; and therefore it diſcovers our

Love

Love to his *Glory*, and our Submiſſion to his wiſe and powerful *Government* of all Affairs, when we deal with God about it, and refer the Matter to his diſpoſal, and ſay; Lord, *hallowed be thy Name*, take the Work into thy own hands. We diſcover our Love to his Glory, becauſe we make it a part of our Requeſt, that all theſe Events may conduce to the glory of his Majeſty. As *Joſhua*, when *Iſrael* fell before their Enemies, *Joſh.* 7. 9. *Lord, what wilt thou do for thy great Name?* There was his Trouble. And *Moſes*, Numb. 14. 15, 16. What will *the Nations ſay* round about? *Becauſe the Lord was not able to bring this People into the Land which he ſware unto them, therefore he hath ſlain them in the Wilderneſs.* It goeth near to the Heart of God's Children, when they ſee any thing that will tend to God's Reproach.

But that is not all; it is not enough we diſcover that, but alſo our Submiſſion to his wiſe and powerful Government, when we refer the Matter to his diſpoſal, and can ſee that he can work out his own Ends, out of all the Confuſions which happen there, out of Sins, Errors, Wars, Blood. Pſal. 76. 10. *The Wrath of Man ſhall praiſe thee; the Remainder of Wrath ſhalt thou reſtrain.* In the Septuagint it is, the Wrath of Man ſhall *keep Holy-Day* to thee, ſhall increaſe a Feſtival for thee. God many times gets up in the World, upon Satan's Shoulders. When Matters are ravell'd and diſordered, he can find out the right End of the Thread, and how to diſentangle us again; and when we have ſpoil'd a Buſineſs, he can diſpoſe it for good, and make an Advantage of thoſe things which ſeem to obſcure the Glory of his Name.

By

By the way, both theſe muſt go together; our Love to his *Glory*, and our Submiſſion to his *Providence*. Our Love to his *Glory*; for we ſhould not be altogether wretchleſs and careleſs how Things go; and yet not *carking*, becauſe of the Wiſdom and Power of his Providence. The truth is, we ſhould be more ſollicitous about *Duties*, than *Events*. The *Glory* of Events belongeth to God himſelf, and we are not to take his Work out of his hand, but mind him in it. Look as ſome would learn their School-fellows Leſſon better than their own; ſo, we would have Things carried thus and thus: And ſo by murmuring we tax Providence, rather than adore it, and we eclipſe the *Glory of God*. Yet we muſt be ſenſible of the Reproaches caſt upon God, and muſt pray the Lord to vindicate and right his Name, to take the Way and Means into his own hands.

Thus you have ſeen the Neceſſity of putting up ſuch a Requeſt to God, *Hallowed be thy Name.*

Uſe 1. Is for Information. It informs us, That whatever we beſtow upon God, we have it from God at firſt. 1 *Chron.* 29. 11. *Of thine own have we given thee.* The King of all the Earth, we cannot pay him any Tribute, but out of his own Exchequer. When we are beſt affected to God's Intereſt, and pray for God's Concernments, we muſt beg the Grace which maketh us to do ſo. It is his own Gift: It is he muſt enable and incline us, quicken and direct us. So that in all Things he is *Alpha* and *Omega*; we begin in him, when ever we end in him: And when we do moſt for God, we have all from him.

Uſe

Uſe 2. For Direction in the Matter of glorifying God, in four Propoſitions.

1. This Life is not to be valued, but as it yieldeth us Opportunities for this End and Purpoſe, to glorify God. We were not ſent into the World to live for our ſelves, but for God. If we could make our ſelves, then we could live to our ſelves: If we could be our own Cauſe, then we might be our own End. But God made us for himſelf, and ſent us into the World for himſelf. Chriſt ſaith, *John* 17. 4. *Father, I have glorified thee on Earth*, &c. It is not our Duty only to glorify God in Heaven, to join in Conſort with the Angels in their Hallelujahs above, where we may glorify him without Diſtraction, Wearineſs, and Weakneſs; but here on *Earth*, in the midſt of Difficulties and Temptations. There are none ſent into the World to be idle, or to *bring forth Fruit to themſelves*, Hoſ. 10. 1. to improve their Pains and Strength, to promote meerly their own Intereſt; but God's Glory muſt be our chief Work and Aim, while we are here upon Earth; this muſt be the Purpoſe and Intent of our Lives.

2. Every Man, beſides his general Calling, hath his own Work and Courſe of Service, whereby to glorify and honour God. *John* 17. 4. *I have finiſhed the Work which thou gaveſt me to do.* As in a great Houſe, one hath one Employment, one another: So God hath deſigned to every Man his Work he hath to do, and the Calling he muſt be in; ſome in one Calling, and ſome in another; but they all have their Service and Work given them to do for God's glory.

3. In discharge of this Work, as they must do all for God, so they can do nothing without God. Every morning we should revive the Sense of it upon our selves, as the Care of our Work and Aim, so the Sense of our Impotency: This day I am to live with God; but how unable am I? and how easily shall I dishonour him? *The way of Man is not in himself.* Jer. 10. 23. When a Christian goeth abroad in the Morning, he must remember he is at Christ's dispose; he is not to do as he pleaseth, but to be guided by Rule, and act for God's glory, and fetch in Strength from Christ. *Col.* 3. 17. *Whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus:* Not only in our Duties, or immediate Converses with God, but in our Sports, Business, Recreation. What is it to do things in the Name of Christ? That is, to do it according to Christ's Will and Command. He hath allowed us Time for Recreation, for conversing with God, and calling in Christ's Help, and aiming at his Glory. If we have any thing to do for God, we must do it in his own strength, in every Word and Deed.

4. You are directed again, when the Glory of God, and sanctifying of his Name, either sticks with us, or sticks abroad, God must be specially consulted with in the Case. When our Hearts are backward; then, *Lord, open thou my Lips*; Lord, affect me with a sense of thy Kindness and Mercy. When it sticks *abroad*, when such Events fall out, as for a while God's Name is obscured, and seems to be clouded; *Lord, what wilt thou do for thy great Name?*

III. Ha-

III. Having opened the Order of the Words, and the Reaſons of putting up ſuch a Requeſt to God, I now come to the *Sence* of the Petition, *Hallowed be thy Name.* Four Things will come under Conſideration:

1. What is meant by the Name of God.
2. What it is to hallow and ſanctify it.
3. I ſhall take notice of the Form of the Propoſal, ἁγιασθήτω, *Hallowed.*
4. The Note of Diſtinction, *Thy* Name.

Firſt; What is meant by *God's Name?*

1. *God* himſelf.
2. Any Thing whereby he is made known.

1. *God* himſelf. *Name* (by an Hebraiſm) is put for the *Perſon* it ſelf. Thus, *Rev.* 3. 4. *Thou haſt a few Names even* in Sardis, *which have not defiled their Garments*; that is, many Perſons. So, *Acts* 1. 15. it is ſaid there, *The Number of the Names together were about one hundred and twenty*; that is, of Perſons. So it is uſed in the preſent Caſe: *God's Name* is put for *God himſelf.* Pſal. 20. 1. *The Name of the God of* Jacob *defend thee!* That is, *God himſelf.* So, *Pſal.* 44. 5. *Through thy Name will we tread them under, that riſe up againſt us*; that is, by *Thee.* And to believe in the *Name* of Chriſt, is to believe in Chriſt *himſelf. Name* is put for *Perſon*; for the immediate Object of Faith, is the Perſon of Chriſt. *John* 1. 12. *To as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

2. Any thing whereby he is made known to us; *Nomen quaſi notamen.* As a Man is known by

his Name; ſo God's Titles and Attributes, his Ordinances, his Works, his Word, are his Name; chiefly the two latter. For his *Works*, they are a part of the Name of God: *Pſal.* 8. 1. the Burthen of that Pſalm is twice repeated; *O Lord, our Lord, how great is thy Name in all the Earth!* By the Name there, is meant, God made known in his Works of *Creation* and *Providence*; for he ſpeaks there of Sun, Moon, and Stars, which proclaim an Eternal Power to all the World; and he ſpeaks of ſuch a Name as is in all the *Earth.* And, *Pſal.* 117. 19, 20. *He hath not dealt ſo with any Nation*, and given them his Word, Statutes, and Ordinances; every one hath not that Privilege: But, *How great is thy Name in all the Earth!* That is, how manifeſtly art thou made known by thy Works! But above all, by *Name* is meant his Word: *Pſal.* 138. 2. *Thou haſt magnified thy Word above all thy Name.* There is more of God to be ſeen in his Word, than in all the Creatures of the World, and in all his other Works beſides. We underſtand more of God, than can be taken up by the Creation: It helps us to interpret the Book of Nature and Providence; there we have his Titles, Attributes, Ordinances; there we have his greateſt Work, in which he hath diſcovered ſo much of his Name, the Myſtery of Redemption, which is not elſewhere to be known. Thus by the *Name of God*, is meant *God* himſelf, as he hath made known himſelf in the Word: We deſire that he may be ſanctified, that he may with honour and reverence be received every where.

Secondly, The ſecond Thing to be explained; What is meant by *Hallowed?* In Scripture *God* is

is ſaid ſometimes to be *magnified*, ſometimes to be *juſtified*, ſometimes to be *glorified*, and ſometimes to be *ſanctified*. Now it is not here ſaid, *Magnificetur nomen tuum*, or *glorificetur*, but *ſanctificetur*, Let thy Name be ſanctified. All theſe Terms do expreſs how *God* is to be honoured by the Creature; and they have all diſtinct Notions. *God* is ſaid to be *magnified*, Luke 1. 46. *My Soul doth magnify the Lord.* To magnify God, argueth a high eſteem, or a due ſenſe of his *Greatneſs*. Again, *God* is ſaid to be *juſtified*, Luke 7. 29. *The People and the Publicans juſtified God.* What is it to juſtify *God?* To juſtify, is to acquit from Accuſation; and when that Word is applied to *God*, it ſignifieth our owning of him, notwithſtanding the Prejudices of the World againſt him. To *glorify* God, is to make him known to others, and to bring him into Requeſt with others; for *Glory*, it is *clara cum laude notitia*, a publick Fame or Knowledg of Excellency. Thus Chriſt ſaith, *John* 17. 10. *I am glorified in them*; ſpeaking of his Apoſtles, becauſe by their means he was *made known to the World.* All theſe are included in the Word of the Text. Yet there is ſomewhat more intended by *to be ſanctified*: When is God then ſaid to be ſanctified?

To hallow, and to ſanctify, is to ſet apart from common Uſe; and ſo to ſanctify the Name of God, is to *uſe it in a ſeparate manner, with that reverence and reſpect which is not uſed to any thing elſe.* So that when we pray, that God's Name may be hallowed or ſanctified, we deſire, that according as he hath made known himſelf in the Word, ſo he may be known, reverenced, and eſteemed in the World; known to be the only

true *God*; 1 Kings 18. 36. *Let it be known this day, that thou art God in* Iſrael; and accordingly worſhipped and glorified in the Hearts and Lives of Men.

The third Thing to open, is the Form of Propoſal, ἁγιασθήτω: It is not *ſanctificemus*, let us hallow; but *ſanctificetur*, let it be hallowed: For in this Form of Speech, all the Perſons concerned in this Work are included, God, our ſelves, and others.

1. *God* is to be included in the Prayer, that we may expreſs our ſenſe of his Providence, working all things for the glory of his holy Name, yea, diſcovering his Excellency, ſhewing himſelf to be the holy God. *Ezek.* 38. 23. *I will magnify my ſelf, and ſanctify my ſelf, and I will be known in the Eyes of many Nations, and they ſhall know that I am the Lord.* The Lord magnifieth himſelf, by the more eminent Effects of his Care and Providence; but he ſanctifieth himſelf chiefly, by bleſſing and defending the *Godly*, and by puniſhing and afflicting the Wicked; for thereby he declareth his Holineſs, the Purity of his Nature, and his Love to Saints. So that when we ſay, *Hallowed be thy Name*, we mean; Lord, declare thy ſelf to be a holy God, by putting a diſtinction between Men and Men in the courſe of thy Providence, and owning thy People from Heaven.

2. We include *our ſelves*, when we ſay, *Hallowed be thy Name*; for it is eſpecially the Duty of God's People. *Iſa.* 29. 23. *They ſhall ſanctify my Name, and ſanctify the Holy One of* Jacob, *and ſhall fear the God of* Iſrael. It is our Duty, by our religious Carriage to evidence that we have a holy God. This muſt be our firſt Care, that we

we our ſelves be ſanctified, and to ſanctify our Sanctifier, the Holy One of *Iſrael*. Some, they would have God glorified by others, but do not look to themſelves, how they ſanctify God. Now God hath made this to be a great part of our Care, that his own People ſhould not only magnify and glorify him, but ſanctify him; therefore he rather makes them good than great. When he would make Men great, then he ſhews his Magnificence, to be the Almighty Diſpoſer of the Riches of the World; but when he makes them good, then he expects to be ſanctified, that his People ſhould diſcover, that he is a holy One; that he is holy in himſelf, for we add nothing to him, when we ſanctify him, but only diſcover him to be ſuch an one. In ſhort, God ſanctifieth us *effectively*, by working Grace and Holineſs in us; and we ſanctify him *relatively*, *objectively*, *declaratively*, declaring him to be a holy God, and that we are a People belonging to this God.

3. The Speech is ſo formed, that others may be included, and that we may expreſs our Senſe of their diſhonouring God, as a thing that is grievous to us; that we may ſhew how near it goeth to our Heart, to ſee the Ignorance, Atheiſm, and Blaſphemy that is in the World. They would have the holy God to be ſanctified abroad, either by the Converſion of Men, or by their Puniſhment. And ſo it is meant, *Iſa.* 5. 16. *God that is holy, ſhall be ſanctified in Righteouſneſs:* That is, his Holineſs, and Hatred of Sin ſhall appear, either in the Converſion of obſtinate Sinners, that God may be ſanctified by them; or elſe for Puniſhment, that God may be ſanctified upon them.

Fourthly, The next thing is the note of Diſtinction, *Hallowed be* [*thy*] *Name*, not ours. There ſeems to be a ſecret oppoſition between our Name, and the Name of God. When we come to pray, we ſhould diſtinctly remember whoſe Name is to be glorified, that God may be at the end of every Requeſt. We beg of God many times, but we think of our ſelves, our Hearts run upon our own Name, and upon our own Eſteem. How often do we come to him with a ſelfiſh aim, as if we would draw God into our own Deſigns and Purpoſes? None are ſo unfit to glorify God, and ſo unwelcome to him, as thoſe that are ſo wedded and vehemently addicted to their own Honour and Eſteem in the World. Therefore Chriſt by way of Diſtinction, by way of Oppoſition to this innate Diſpoſition that is in us, he would have us to ſay, *Hallowed be THY Name.* That which gives moſt Honour to God, is believing. *Rom.* 4.19,20. Abraham *was ſtrong in Faith, giving Glory to God.* Now none ſo unfit for the work, as they that ſeek Glory for themſelves, Joh. 5.44. *How can ye believe, which receive honour one of another, and ſeek not the honour that cometh from God only?* Affectation of Vain-Glory, or Splendor of our own Name, is a temper inconſiſtent with Faith, which is the Grace that gives honour to God. I ſay, when we hunt after Reſpect from Men, and make that the chiefeſt ſcope of our Actions, God's Glory will certainly lye in the Duſt; when we are to ſuffer Ignominy and Abaſement for his ſake, the care of God's Glory will be laid aſide. The great Sin of the old-World was this, *Gen.* 11.4. *Let us make us a Name.* There are many Conceits about that Enterprize, what that People ſhould aim at there

there, in building ſo great and ſo vaſt a Tower, before God confounded their Tongues. Some interpreting that place, *Let us build us a Tower even to Heaven*, think this was their intention to make a way into Heaven. But it is not likely they would be ſo fooliſh that had ſo late Experience of the Flood, and when the Ark reſted upon the top of the higheſt Mountains, found themſelves to be at ſo great and vaſt a diſtance from Heaven. Some think it was (as *Joſephus*) to ſecure themſelves from another Flood: But that was ſufficiently done by God's Promiſe, who had engaged to them he would no more deſtroy the Earth by Water; and if that were their intention, why ſhould they build in the Plain, between the two Rivers of *Tygris* and *Euphrates*? *Moſes* gives the main reaſon there, that they might have an immortal *Name* among Poſterity. But now ſee how ill they reckon, that do reckon without God. Thoſe that are ſo buſy about their own Name, how ſoon will God blaſt them! When in any Action we do not ſeek Glory to God, but our ſelves, it's the ready way to be deſtroyed. This was the Means to bury them in perpetual Oblivion. *Nebuchadnezzar*, when he re-edified the City, Dan. 4. 30. *Is not this great* Babylon *that I have built for the Houſe of the Kingdom, by the might of my Power, and for the honour of my Majeſty?* How doth God diſappoint him, and turn him out among the Beaſts? Thus are we ſure to be diſappointed and blaſted, when our Hearts run altogether upon our own Name. But now Chriſt ſaith [*Thy Name*] when we are careful of that, this is the way to proſper.

From

From the Words thus illuſtrated, I ſhall only obſerve,

Doct. *That God will be ſo glorified in the World, as that his Name may be hallowed or ſanctified.*

Here I ſhall ſhew,

1. How many ways God's Name is ſanctified.
2. Why God will be ſo glorified, as that he may be ſanctified.

Firſt, How many Ways is God's Name ſanctified? I anſwer, either upon us, or by us.

(1.) *Upon us*, by the righteous Executions and Judgments of his Providence. And ſo God is ſanctified, when *he doth by a high hand of Power, recover and extort the Glory of his Holineſs from the dead and ſtupid World.* As by that notable ſtroke of the *Bethſhemites*, when *Fifty thouſand were ſlain for peeping into the Ark*; 1 *Sam.* 6.20. This was the reſult of all, *Who is able to ſtand before this Holy Lord God?* There he diſcovered himſelf to be a Holy God, to be one that hath a high diſpleaſure againſt the Creatures Diſobedience. Now when he doth by a high hand extort this from the Wicked, or from his Children, then he ſanctifieth himſelf upon us.

(2.) *By us.* And ſo he is ſanctified, in our Thoughts, Words, and Actions; in our Heart, Tongue, or Life.

1. In

1. In our *Hearts*; 1 Pet. 3.15. *Sanctify the Lord God in your Heart.* How is God ſanctified in our Hearts?

(1.) When we have awful Thoughts of his Majeſty, Pſal. 111. 9. *Holy and Reverend is his Name.* Not only when we *ſpeak* of the Name of God, but when we *think* of it, we ſhould be ſeriouſly affected. But,

(2.) More eſpecially God is ſanctified, *when in Straits, Difficulties, and Dangers, we can bear our ſelves upon the power and ſufficiency of God, and go on reſolutely and chearfully with our Duty, notwithſtanding Diſcouragements.* This is *to ſanctify the Lord God in our Hearts.* I ſhall prove it by two places where the Phraſe is uſed; one is, 1 Pet. 3. 15. *Be ready always to give an anſwer to every Man that asketh you a reaſon of the Hope that is in you, with Meekneſs and Fear.* Mark, the Chriſtians that did profeſs the Name of God, which ſpake of God as their Hope, or Object of their Religion, were in great danger: Now what direction doth he give them, that they might not be afraid, but bear up? For he ſpeaks before, *Be not afraid of their Terror, or be troubled: But ſanctify the Lord God in your Hearts.* See the ſame Phraſe uſed for the ſame purpoſe, Iſa. 8. 13. *Sanctify the Lord of Hoſts himſelf, and let him be your Fear, and let him be your Dread.* He oppoſeth it plainly there, to *Carnal Fear*, verſ. 12. *Say ye not a Confederacy, to all them to whom this People ſhall ſay a Confederacy; neither fear ye their Fear, nor be afraid: But ſanctify the Lord of Hoſts himſelf, and let him be your Fear.* How comes this direction to be uſed in the preſent Caſe? Thus, to ſanctify is to ſet apart, and to ſanctify God, is to ſet God apart as the alone Object of Fear

Fear and Truſt, that he alone is to be feared and truſted; ſo that we can ſee no match for God among the Creatures: Therefore we are to imbolden our ſelves in the Lord, and go on chearfully; when we *can counter-ballance all Fears and Dangers with his ſurpaſſing Excellency.* To *Glorify God*, is, to do that which ſimply and abſolutely tendeth to the Manifeſtation of his Excellency, without any Relation to the Creature: But to *Sanctify God*, is, to ſet God above the Creature, to do that which tends to exalt his Greatneſs and Excellency from and above all Terrors, and all the Diſcouragements that we can have from the Creature: It is to aſcribe that Greatneſs, that Power and Glory to God alone, which cannot be aſcribed to any thing elſe, and ſo to go on chearfully with our Duty, whatever Difficulties we meet with. Thus *Moſes* was chidden, that was amazed with preſent Difficulty, Numb. 20. 12. *And the Lord ſpake unto* Moſes *and* Aaron, *Becauſe ye believed me not, to ſanctify me in the Eyes of the Children of* Iſrael; *therefore ye ſhall not bring this Congregation into the Land which I have given them.* Becauſe they were diſcouraged, and thought they ſhould never carry on their Buſineſs, therefore God ſaith, *Ye believe not to ſanctify me:* You ſanctify not God, or ſet him aloft, as the alone and Supream Object of Fear and Truſt. It is *a practical acknowledgment of God's matchleſs Excellency.* Thus we ſanctify God in our Hearts.

2. God is ſanctified with our *Tongues*, when we uſe God's Name, Titles, Ordinances, and Word, as Holy Things. When we ſpeak of the Lord with Reverence, and with great ſeriouſneſs of Heart, *not taking his Name in vain*; eſpecially when we

we are deeply affected with his Praiſe. It is no ſlight thing to praiſe God. God's People when they have gone about it, ſee a need of the greateſt Help. Pſal. 51. 15. *O Lord, open thou my Lips, and my Mouth ſhall ſhew forth thy Praiſe.* And Pſal. 45. 1. *My Heart is inditing a good matter*; my Heart frys or boyls a good Matter. When we will not give God Dough-bak'd Praiſe, nor ſpeak of his Name ſlightly, but ſo as becomes his Greatneſs, and ſurpaſſing Excellency.

3. In our *Actions*. Our Actions may be parted into two things; *Worſhip*, and *ordinary Converſation*.

1. In our *Worſhip*, there God eſpecially will be ſanctified. Lev. 10. 3. *I will be ſanctified in all that draw near unto me.* God is very tender of his Worſhip: *Sancta Sanctis*, Holy Things muſt be managed by Holy Men, in a Holy Manner. Therefore what is it to ſanctify God, when we draw nigh to him? To have a more excellent frame of Heart in Worſhip, than we have about other things. As in *Prayer*, the frame of our Hearts muſt not be common, we muſt not go about it with ſuch a frame of Heart, as we go about our Callings, worldly Buſineſs, and Converſes with Men; but there muſt be ſome ſpecial Reverence, ſuch as is peculiar to him. When we draw near to God in the *Word*, he will be ſanctified. The Word muſt be received with Meekneſs, and by Faith applied to our Souls, as an Inſtrument deſigned to our endleſs Good. When we have a peculiar Reverence for God, and a reſpect to God in all our Approaches; Eccleſ. 5. 1. *Look to thy Feet when thou goeſt to the Houſe of God:* we muſt not go about theſe Holy Services Hand over Head,

but

but with great Caution and Heed. Thus is God ſanctified in Worſhip, or in our immediate converſe with him.

2. In our *ordinary Converſation.* Then God is ſanctified; when *our Life is ordered ſo, that we may give Men occaſion to ſay, that ſurely he is a Holy God whom we ſerve.* By two things you may know you ſanctify God in your Converſations; when you walk as *remembring* you have a Holy God; and when you walk as *diſcovering* to others you have a Holy God.

(1.) When you walk as *remembring* your ſelves that you have a Holy God, therefore you muſt be watchful and ſtrict. It is notable, when the *Iſraelites* were making a haſty Promiſe, *Joſhua* puts them in Mind, Chap. 24. 9. *You cannot ſerve the Lord, for he is a Holy God.* So we ſhould remember when we give up our ſelves to God, he is a Holy and Jealous God, that is narrowly obſervant, and he will not be put off with any thing that is Common.

(2.) As *diſcovering* you have a Holy God. A carnal Worſhipper prophaneth the Memory of God in the World. But now a Chriſtian that walks according to his Holy Calling, that is Holy in all manner of Converſation, he diſcovereth what a God he hath. 1 Pet. 2. 9. *That ye ſhould ſhew forth the Praiſes of him, who hath called you out of Darkneſs into his marvellous Light.* We are not only to conceive, and make uſe of them to beget Fear and Reverence in our Hearts of the All-ſeeing God; but are to ſhew them forth, to evidence them to others: We ſhould diſcover more than a Human Excellency, that ſo thoſe which look upon us may ſay, theſe are the Servants of the Holy God.

Second-

Secondly, For the Reaſons, Why God will be ſo glorified, that he may be ſanctified.

1. Becauſe this is the Glory that is due to his Name; Pſal. 96. 8. *Give unto the Lord the Glory due to his Name.* Every Glory will not ſerve the turn, but ſuch Glory as is proper and peculiar for that God we ſerve. It is a ſtated Rule in Scripture, That *Reſpects to God muſt be proportioned to the Nature of God.* God is a *Spirit*, therefore will be worſhipped in *Spirit and Truth.* God is a God of *Peace*, therefore lift up pure Hands, without *Wrath and Doubting.* God is a *Holy God*, therefore will be *ſanctified.* They which worſhip the Sun, among the Heathens, they uſed a Flying-Horſe, as a thing moſt ſuitable to the ſwift Motions of the Sun. Well then, they that will glorify and honour God with a Glory due to his Name, muſt ſanctify him as well as honour him: Why? for *God is glorious in Holineſs*, Exod. 15. 11. This is that which God counteth to be his chief Excellency, and the Glory which he will manifeſt among the Sons of Men.

2. This is that Glory which God affects, and therefore the Saints will give it him. *Iſa.* 6. 3. The Holy Angels, what do they cry out when they honour God? They do not acknowledg his Power and Dominion over all Creatures as Lord of all; but they give him his peculiar Glory, *Holy, Holy, Holy, is the Lord of Hoſts, the whole Earth is full of his Glory.* So *David*, Pſal. 103. 1. *Bleſs the Lord, O my Soul, yea, all that is within me bleſs his Holy Name.* That's the Notion upon which he pitcheth, he would praiſe God with ſuch praiſe as is welcome and acceptable to him.

3. This

3. This is that Attribute which is moſt eclipſed, and moſt blotted out in the Hearts of the Sons of Men, becauſe of God's Patience, becauſe he doth not take Vengeance of all the Sins of Men: *Thou thoughteſt I was altogether ſuch a one as thy ſelf*, Pſal. 50. 21. Certainly if Men did not blot and ſtain God in their Thoughts, if they did not fancy an unreaſonable Indulgence, ſuch as is not comely and proper to his Majeſty, they could not go on in Sin, and think God could be ſo pure; therefore he will be ſo glorified, that he may be ſanctified.

Uſe. To preſs us ſo to glorify God, as we may alſo ſanctify him. Let this be your care. To quicken you, remember,

1. God is much offended with his People that do not ſanctify him. *Moſes* and *Aaron*, as choice and as dear to God as they were, yet you know what the Lord ſaith, Numb. 20. 12. *Becauſe ye believed me not, to ſanctify me in the Eyes of the Children of* Iſrael; *therefore ye ſhall not bring this Congregation into the Land which I have given them.* When *Moſes* and *Aaron* murmured, and ſpake unadviſedly, and did not ſanctify him, nor carry God's Excellency aloft, *They ſhall not enter.* And God remembreth this a great while after, in that Deut. 32. 51. *Becauſe ye treſpaſſed againſt me among the Children of* Iſrael, *at the Waters of* Meribah-kadeſh, *in the Wilderneſs of* Zin; *becauſe ye ſanctified me not in the midſt of the Children of* Iſrael, *thou ſhalt not go unto the Land which I give the Children of* Iſrael. Well then, tho God's Children ſhould get to Heaven, yet if they do not ſanctify God, they will want many a Priviledg. God will remember

member this againſt them; for he takes it ill, when his People will not ſanctify him, as becoming his peculiar Excellency.

2. If you do not ſanctify God, then you pollute God, and ſtain his Memory in the World; Ezek. 36.20. *Ye have profaned my Holy Name among the Heathen.* How is God polluted? Not intrinſecally, God cannot receive any Pollution from us. It is here, as in that Caſe, *A Man that luſteth after a Woman, hath committed Adultery with her already in his Heart*, Mat. 5. 28. The Man pollutes the Woman in his Heart, while ſhe remains ſpotleſs and undefiled: So in this Caſe, we blemiſh God in appearance, as much as in us lies we pollute and blot God, tho he remains pure and undefiled. You make Heathens think as if you had an unholy God. Well then, glorify God.

For Directions,

1. Be Holy. The Praiſe of the Wicked is a diſgrace to him, it is an obſcuring of his Praiſe, 1 Pet. 1. 15. *As he which hath called you is holy, ſo be ye holy in all manner of Converſation.*

2. Study his Name, if ye would ſanctify his Name. Pſal. 9. 10. *They that know his Name will put their truſt in him.*

3. Submit to his Providence without Murmuring. When we can ſpeak well of him, tho he ſeem to deal moſt hardly; as the *Bethſhemites*, when there was ſuch a Slaughter made among them, fifty thouſand ſlain: They do not ſay, murmuringly, who can ſtand before this *ſevere, cruel God?* but before this *Holy God?* They own his Holineſs in the Diſpenſation, tho it were ſo dreadful, 1 *Sam.* 7. 20. It is a great Glory to God when you own him as juſt in all his ways, when

he deals moſt hardly. Whatſoever be our Lot and Portion, yet he is a Holy God. But to cavil and murmur, it is to tax and blemiſh God before the World.

4. Live to publick Ends, that is to draw God into Requeſt with others: Let this be the aim of your Converſation, not only to get Holineſs enough to bring you to Heaven, but to allure others, and recommend God to them, that by the Purity and Strictneſs of your Converſation you might gain upon others, and bring them to be in love with God, and acquainted with him.

And Laſtly, be ſenſible when God's Name is diſhonoured, by your ſelves and others, not enduring the leaſt prophanation of it.

Thy Kingdom come.

THE firſt Petition concerneth the End, the reſt the means. Now among all the Means, none hath ſuch a near and immediate reſpect to the Glory of God as Chriſt's Kingdom; for here there is more of God diſcovered, more of his infinite Grace, Juſtice, Wiſdom, and Power, than poſſibly can be elſewhere: All other things are for the Church, and the Church for Chriſt as Head and King, and Chriſt for God, 1 *Cor.* 3.22, 23. So that Chriſt's Kingdom is the primary Means of advancing God's Glory; and therefore among all the Means it muſt be ſought in the firſt place, Mat. 6. 33. *Seek firſt the Kingdom of God.*

Firſt,

First, not above the Glory of God, it doth not come in competition with that, but above all other things whatsoever, before Pardon and Grace.

In the Words observe three things.

1. We grant [a *Kingdom.*]
2. By way of Distinction and Appropriation, we say [*Thy Kingdom.*]
3. By way of Supplication, we beg of God that it [may *Come.*]

The Concession, the Distinction, the Supplication are the three things to be opened.

First, The Concession of a Kingdom, which our heavenly Father hath. A Kingdom (in the general, signifieth the Government of a People under one Head, or Governour; and therefore the Term may be fitly applied to God, who alone is Supream, and we are all under his Dominion.

Now God's Kingdom is twofold:

1. Universal.
2. More Particular and Special.

First, There's a Universal Kingdom over all Things; over Angels, and Devils; over Men Elect, and Reprobate; over Beasts, and Living Creatures; and over inanimate Things, Sun, Moon, and Stars. This is spoken of, 1 Chron. 29. 11. *Thine is the Kingdom, O Lord, and thou art exalted as Head above all.* And again, Psal. 103. 19.

The Lord hath prepared his Throne in the Heavens: and his Kingdom ruleth over all. There is no ſuch Monarch as God is, for largeneſs of Empire, for abſoluteneſs of Power, and Sublimity of his Throne. This is not principally underſtood here, but is implied as a Foundation and Ground of Faith, whereupon we may deal with God about that Kingdom, which is ſpecially intended in this Requeſt.

Secondly, More Particularly and Eſpecially, God hath a Kingdom over a certain Order and Eſtate of Men. Of this eſpecial Kingdom there are two notable Branches and Conſiderations. One is, that Adminiſtration which belongeth to the preſent Life, and is called *the Kingdom of Grace*; and the other belongeth to the Life to come, and is called *the Kingdom of Glory.*

1. The Kingdom of *Grace* is ſpoken of in many places, ſpecially that Luk. 17. 20, 21. *When he was demanded of the* Phariſees, *when the Kingdom of God ſhould come? he anſwered them and ſaid, The Kingdom of God cometh not with Obſervation. Neither ſhall they ſay, Lo, here, or, lo, there: for, behold the Kingdom of God is within you, (or among you.)* He ſpeaks of a Kingdom of God that was already come among them, in the diſpenſation of his Grace by Chriſt. And then, the other belongeth to the Life to come, called *the Kingdom of Glory*, Mat. 25. 34. *Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* 1 Cor. 15. 50. *Fleſh and Blood cannot inherit the Kingdom of God.*

Now the Kingdom of *Grace* may be conſidered two ways; as Externally adminiſtred; and as internally received. (1.) As

(1.) As *Externally* adminiſtred in the Ordinances and Means of Grace, as the Word, and Seals, and Cenſures, and the like. In this Sence it is ſaid, Mat. 21. 43. *The Kingdom of God ſhall be taken from you, and given to a Nation, bringing forth the Fruits thereof.* The Goſpel, or Means of Grace, adminiſtred in the viſible Face of the Church, they are called God's Kingdom upon Earth, and a very great Priviledg they are, when they are beſtowed upon any People. Surely, when Chriſt ſaith, *The Kingdom of God ſhall be taken from you*, he doth not mean it of the inward Kingdom, that they had not, that cannot be loſt, but of the outward and external Means.

(2.) As *internally* received: and then by it is meant the Grace of God, which rules in the Hearts of the Elect, and cauſeth their Souls to ſubmit and ſubject themſelves unto the Obedience of Chriſt, and unto his Scepter, and to his Word and Spirit, and this is that *Kingdom properly which is within us.* This is the *Kingdom of God which conſiſteth in Righteouſneſs, Peace, and Joy in the Holy Ghoſt*, Rom. 14. 17. And this differeth from the Kingdom of Glory, not ſo much in *Nature*, as in *Degree.*

Well then, That by the Kingdom of God is here meant, not his general Empire over all the World, and all the things of the World (tho that be not wholly excluded); but his ſpecial Kingdom, which he doth adminiſter by Chriſt: And that either as externally managed by Ordinances, and viſible means of Grace; or as internally received and adminiſtred in the Hearts of the Elect. This is that Kingdom we beg, that it may flouriſh and get ground more and more.

2. Then for the Kingdom of *Glory*, it is either begun and inchoate, or elſe conſummate and perfect.

1. 'Tis begun and inchoate upon our Tranſlation to Heaven, in the very moment of Death: In which Chriſt reigns in the other World, in the Spirits of juſt Men made perfect (that is) being perfectly freed from Sin, and admitted into the clear and immediate Viſion and Fruition of God, tho our Bodies abide in the Grave, expecting full Redemption and Deliverance. That there is ſuch a Kingdom carried on, many Scriptures intimate, Phil. 1. 23. *I deſire to depart, and to be with Chriſt.* As ſoon as the Saints are looſed from the Body, they are with Chriſt under his Government. Luk. 23. 43. *This day ſhalt thou be with me in Paradiſe.* As ſoon as Chriſt died he was in Paradiſe, and there was the good Thief with him. The Scriptures do not eſtabliſh any ſuch drouſy conceit as the Sleep of Souls; or ſuch an Eſtate wherein they do not enjoy God. We read of *the Spirits of juſt Men made perfect*, which make up the Congregation which is above, of which Chriſt is Head, *Heb.* 12. 23. As the Spirits of the Wicked are in Priſon, 1 *Pet.* 3. 19. that is, in Hell. This is the Kingdom of Glory begun.

2. There's a Kingdom of Glory conſummate; when Sin, and Death is utterly aboliſhed, and the Elect perfectly ſeparated from the Reprobate, and conducted into Heaven, and there remain with the Lord for ever. This is a Kingdom, Mat. 25. 34. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you.* The full and final Eſtate we enjoy after the general Judgment and Reſurrection, that's called a Kingdom. Well,

now

now you ſee what's meant by the Kingdom we pray for.

Secondly, Here's a note of Diſtinction, [*Thy Kingdom*;] by which the Kingdom here ſpoken of is limited by particular reference to God; not only to difference it from the Kingdoms of *Men*, which are ſubordinate to it; but thoſe adverſe Kingdoms which are ſet up *againſt God*; as the Kingdom of Sin, Satan, Anti-chriſt, the deſtruction of which we intend when we pray for the advancement of God's Kingdom; As I ſhall ſhew you.

Thirdly, Here's the Supplication, or the Requeſt which we make to God about this Kingdom, ἐλθέτω, Let it [*Come.*] What do we mean by that? This Word muſt be applied to the ſeveral acceptations of Chriſt's Kingdom.

1. If you apply it to the *External Kingdom of Grace*, then when we ſay, [*Thy Kingdom come*;] the meaning is, Let the Goſpel be publiſhed, let Churches be ſet up every where, let them be continued and maintained againſt all the malignity of the World, and Oppoſition of the Devil: And in the publication of the Goſpel where the ſound of it hath not been heard, that God would come there in the Power of his Spirit, and draw People into Communion with himſelf. Mat. 12.28. *If I caſt out Devils by the Spirit of God, then the Kingdom of God is come unto you*; meaning in the publick tenders thereof. Saith he, if this Miracle doth clearly (as it doth in your Conſciences) evidence my Miſſion, then you may know the King-

dom of God is come, (that is) that there is a Publication of the Goſpel of Grace. Then we pray for the continuance of this Privilege, notwithſtanding oppoſition, that Chriſt may ſtand his Ground. This is that we ſeek of God, that he may maintain his Intereſt among the Nations of the World, that the Gates of Hell may not prevail againſt his Kingdom.

2. If you refer it to the *Internal* Part of this Kingdom, then we beg the Beginning, the Progreſs, and the final Conſummation of it. Firſt, the *Beginning*, or the Erection of a Throne for Chriſt in our own Hearts, and the Hearts of others, that he may fully exerciſe Regal Power. Secondly, The Increaſe of this Kingdom by Holineſs and Obedience, and ſincere Subjection to him; for the Kingdom of Grace is ſo come already, that it will ſtill be coming yet more and more. So long as we need to pray, ſo long ſhall we have cauſe to ſay, *Thy Kingdom come.* Thirdly, The *Conſummation* of it, when the Fulneſs of Glory in the ſecond Coming of Chriſt ſhall be revealed; when our Head ſhall be glorious, and his Day ſhall come, ἡμέρα Κυρίου: For the preſent it is *Man's* Day, ſo the Scripture ſeems to call it; but then it is the Day of the *Lord*, when all the Devils ſhall ſtoop, and Enemies receive their final Doom, and the Saints ſhall have the Crown of Glory put upon their Heads in the Sight of all the World.

Well, the Sum of all is this, That tho this Petition do mainly concern the ſpecial Kingdom, which God adminiſtreth by Chriſt; yet God's univerſal Kingdom, the Kingdom of his Power and Providence, is a mighty Support and Prop to our Faith, in making this Requeſt to God. When we

conſider

conſider what an unlimited Power God hath over all Creatures, even Devils themſelves, to diſpoſe of them for his own Glory, and his Churches Good; we need not to be diſcouraged, though Chriſt's Kingdom be oppoſed in the World, but ſhould with the more confidence deal with God about it.

That which I ſhall handle upon this Petition, will fall under theſe two Points:

1. That God hath a Kingdom, which he will adminiſter and manage for his own glory.
2. All thoſe which are well affected to God's glory, ſhould deſire the coming of this Kingdom, and ſeriouſly deal with God about it.

For the firſt, namely,

Doct. 1. *That God hath a Kingdom, which he will adminiſter and manage for his own Glory.*

I ſpeak not of the Kingdom of his Power and Providence, but of the Diſpenſation of Grace by Chriſt. The Evangelical Goſpel-State is compared to a Kingdom; as, *Mat.* 3.2. *The Kingdom of Heaven is at hand.* So to the Diſciples, *Mat.* 10.7. *And as ye go, preach, ſaying, The Kingdom of Heaven is at hand.* And ſo Chriſt himſelf.

It may be called ſo with very good reaſon: For in this Kingdom there is a Monarch, Jeſus Chriſt, to whom all Power and Authority is given. God the Father calls him, *my King*; Pſal. 2. 6. *I have ſet my King upon my holy Hill.* And this King hath his Throne in the Conſciences of Men,

Men, where Thoughts are brought into Captivity to him. 2 *Cor.* 10. 5. And he hath his Royal Scepter, *Pſal.* 110. 3. which is called the *Rod of his Strength.* And he hath his Subjects, and they are the Saints, *Rev.* 15. 3. *King of Saints.* And he hath his Laws and Conſtitutions; we read of the *Law of Faith*, and the *Law of Liberty.* And in this Kingdom there are *Privileges*, and Royal *Immunities*; there's Freedom from the Curſe of the Law, and from the Power of Sin, and from the deſtructive Influence of Satan and the World. And here are *Puniſhments* and *Rewards*, both for Body and Soul; there is Hell and Heaven. Now becauſe all theſe things do ſo fitly ſuit, therefore is the Goſpel called a Kingdom. It will not be amiſs to inſiſt upon ſome of theſe.

1. The State of the *Goſpel*, or Evangelical State, 'tis God's Kingdom, in regard of the Monarch whom God hath ſet up, (that is) Jeſus Chriſt, the great Lord of all Things. There is no King like him: *God hath made him higher than the Kings of the Earth.* Pſal. 89. 27. How doth he exceed all other Monarchs and Potentates in the World? *Partly*, for Largeneſs of Command and Territory. All Kings and Monarchs have certain Bounds and Limits, by which their Empire is terminated; but Chriſt is the true Catholick King, his Government runs throughout the whole Circuit of Nature and Providence; he hath Power over all Fleſh, *John* 17. 2. yea, Devils themſelves are to ſtoop to him. *Phil.* 2. 10. Every Thing under the Earth is to bow the Knee to Chriſt. *Partly*, for the Excellency of his Throne. This King hath a double Throne, one in Heaven, the other in the Heart of an humble Sinner, which is his

ſecond

ſecond Heaven. *Iſa.* 57. 15. And in both theſe reſpects there is no Monarch like Chriſt. *He hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.* Pſal. 103. 19. Earthly Kings, that their Majeſty may appear to their Subjects, have their Thrones uſually exalted; there were ſix Steps to *Solomon*'s Throne, a Deſcription of it you have in 1 *Kings* 10. 18, 19. But what's this to the Throne of Chriſt, which God hath fix'd above in the Heavens? The whole Globe of Sea and Earth is but as one Point, and there are ten thouſand times ten thouſands of Angels about his Throne: The Supporters of this Throne are *Juſtice* and *Mercy*. And in regard of his other *Throne* alſo in the *Hearts* of Men: The Power of outward Potentates reacheth but to the Bodies of Men; they can take cognizance of nothing, but of external Conformity to their Laws: But Chriſt gives Laws to the *Thoughts*, 2 Cor. 10. 5. So for his Royal *Furniture:* Other Princes, they have their Chariots, and Coaches, and Horſes, *&c.* but *He makes the Clouds his Chariot, and walketh upon the Wings of the Wind*, Pſal. 104. 3. Riding up and down in the World, diſpenſing Mercies and Judgments. So for *Troops* and *Armies* to ſupport his Dignity, all the Hoſts of Heaven are obedient to him; one Angel in one Night deſtroyed in *Sennacherib*'s Army, an Hundred Fourſcore and Five Thouſand. Hoſtility againſt him muſt needs be deadly. He is above in Heaven, and can rain down Fire and Brimſtone upon us, and cannot be reſiſted. He is higher than the Kings of the Earth too, becauſe none hath ſo good a *Right* and *Title* to rule, as this King hath, whom God hath ſet upon his holy Hill of *Sion*. God's Domini-

Dominion over the Creatures is founded in Creation: Other Kings *find* their Subjects; he *makes* them. He hath the firſt and chief Right; there is nothing we have, but he made. We depend upon him every moment for his providential Aſſiſtance; therefore he hath the higheſt Right and Title: No Creature can be *ſui juris*, at his own diſpoſe. And he hath a Right by *Conqueſt*, and by *Purchaſe*; he hath bought us, and given his *Life a Ranſom for many*. Mat. 20. 28. Chriſt is oppoſed there to worldly Potentates; they muſt be ſerved, but he came to miniſter: Subjects, their Blood and Lives muſt go to preſerve the Rights of the Prince; but he gave his Life. And he hath a Right too by *Contract* and *Covenant*. All that are Subjects of his Kingdom, have ſworn Allegiance. He hath ſuch an abſolute Right, that thou canſt call nothing thy own. We think indeed, our Lips are our own, *Pſal.* 12. 4. and our Eſtates our own: as *Nabal*, 1 Sam. 25. 11. *Shall I take my Bread, and my Water, and my Fleſh?* &c. All you have, it belongeth to this King, by Right of Creation, and Providence. Therefore in all theſe reſpects he is higher than the Kings of the Earth.

2. The Goſpel-State is ſet forth as a Kingdom, in regard of the Subjects, and their *Privileges*: The *Goſpel* doth not only reveal a King, but maketh all Kings: *He hath made us to be Kings and Prieſts*, &c. Rev. 1. 5. All thoſe that ſubmit to him. So that indeed Chriſt may properly be ſtiled, *Rex Regum*, King of Kings. As the King of *Aſſyria* made his Boaſt, *Iſa.* 10. 8. *Are not my Princes altogether Kings?* A vaunting Speech of his, that his Princes and Favourites were for Power

Power and Authority as good as Kings. But Chriſt may ſay ſo; Are not my Subjects altogether Kings? not only Kings in regard of their *ſpiritual Power* and Command they have over *themſelves*, ruling their own Spirits in the Fear of God, while others are Slaves to their baſe Affections; but in point of their *Privileges*: They have Kingly Privileges, they are made Kings; they are royally attended by Angels, they are ſent forth to be as Guardians to the Heirs of Promiſe, *Heb.* 1. 14. They have Royal Immunities, from the Curſe of the Law, from the damnable Influence of Sin; they may as well pluck Chriſt from the *Throne*, as pluck the Elect out of that State wherein they are. As *David* ſaid, *Is it a ſmall thing to be the King's Son in Law?* So, is it a ſmall thing to be the Sons of God, Coheirs with Chriſt? This Honour and Glory doth God put upon his Saints. And there's the greateſt Pleaſure and Contentment in this State; for this Kingdom, which all the Saints are intereſted in, it conſiſteth in *Righteouſneſs, Peace, and Joy in the Holy-Ghoſt. Rom.* 14. 17. And ſurely theſe Conſolations of God ſhould not be ſmall to us. It is a State of moſt abſolute Freedom and Sovereignty; *John* 8. 36. *If the Son ſhall make you free, then ſhall ye be free indeed.* Many a Monarch which ruleth over Men, may be a Captive to his own Luſts; but theſe are free. There are the richeſt Revenues and Increaſe, which belong to Chriſt's Subjects: *All Things are yours*, (1 Cor. 3. 21.) *whether* Paul, *or* Apollos, *&c.* They are ours by Covenant, and when they come into our poſſeſſion, (by the fair Allowance of God's Providence) we have them with a Bleſſing, and may uſe them with a great deal of Comfort.

3. In

3. In regard of the Laws, and Manner of Adminiſtration. I ſhall not ſpeak of the External, Political Government of the Church, (which queſtionleſs is *Monarchical*, I mean in regard of Chriſt the Head; tho it be *Ariſtocratical*, in regard of Officers, and (in ſome reſpect) *Democratical*, with reference to the Conſent of the People in all Church-Acts) but there are Laws and Sanctions, by which this Body of Men, and this Kingdom is governed. *James* 2.8. *If ye fulfill the Royal Law.* It is called the *Royal Law*, not only as it requires *noble Work*, but in regard of the *Dignity of the Author*, and *Firmneſs of the Obligation:* All the Precepts of Faith, Repentance, and Goſpel-walking, are as ſo many Royal Edicts, which Chriſt hath ſet forth, to ſignify his Pleaſure to his People. How ſlightly ſoever we think of theſe Goſpel-Injunctions, they are the Laws and Inſtructions of the great King.

4. In regard of *Puniſhments* and *Rewards*. Chriſt, who is a King by nature, might rule us with a Rod of Iron; yet he is pleaſed to govern us as a Father, and Prince, that he might caſt the Bands of a Man upon us. Chriſt, as a King, *puniſheth*; and as a King, *rewardeth*. Prov. 16.14. *The Wrath of a King is as Meſſengers of Death.* When a King is angry, 'tis as if a Meſſenger ſhould come and tell us, we muſt die. How great is the Wrath of the King of Kings! He cannot endure to be ſlighted in his Regal Power. *Luke* 19.27. *But thoſe mine Enemies, which would not that I ſhould reign over them, bring them hither, and ſlay them before me.* Chriſt himſelf will ſee Execution done in his own ſight and preſence, upon thoſe Rebels that will not ſubmit to his Rule and Government.

How

How ſhould the Hearts of wicked Men tremble, which have violated the Laws of Chriſt, and affronted his Authority, when they conſider how odious this is, how certainly Chriſt will ſee Execution done upon them! When *Adonijah* and his Gueſts heard of *Solomon*'s ſitting upon his Throne, and the Shouts and Acclamations of Joy and Applauſe, they were ſtricken with Fear, and fled every one ſeveral ways. 1 *Kings* 1. 49. You that cheriſh your Luſts, which ſtand out againſt the Sovereignty of Chriſt, that will not let him rule over you, whoſe Hearts ſay, (tho their Tongues dare not) *We will not have this Man to reign over us*; you that ſeem to put him by his Kingdom, he is furniſhed with abſolute and irreſiſtible Power to deſtroy you, and will one day come and ſay, Bring forth theſe Drunkards, Worldlings, Voluptuous, that would not I ſhould reign over them; thoſe that durſt venture upon known Sin, againſt the Checks of their own Conſcience: how will their Hearts tremble in the laſt Day, at the Shouts and Acclamations of the Saints, when they ſhall welcome this great King, when he ſhall come forth in all his Royalty and Sovereignty? And as for *Puniſhment* Chriſt will ſhew himſelf as a King, ſo for *Rewards*. Kings do not give Trifles. *Araunah gave like a King to a King*, 2 Sam. 24. 23. He was of the Blood-Royal of the *Jebuſites*, and he gave worthy of his Extraction: And ſo Chriſt will give like a King. God propounds nothing that was cheap and unworthy, but *He gives you a Kingdom*, Luke 12. 32. The Poor of this World are *Heirs of a Kingdom*, the faireſt Kingdom that ever was, or ever will be; as poor and as deſpicable as now they are, yet they ſhall have a Kingdom.

dom. What can you wiſh for and deſire, more than a Kingdom? All ſhall reign with Chriſt for evermore. Which ſhews the Folly of carnal Men, that will hazard ſo great, and ſo bleſſed Hopes. Thus I have ſhewn you, why the Goſpel-State is compared to a Kingdom.

Now let me tell you, it is a ſpiritual Kingdom, not ſuch as comes with Obſervation. Jeſus Chriſt, when he was inaugurated into the Throne, when he was to ſit down at God's right-hand, how doth he manifeſt it? He gives Gifts, as Princes uſe to do at their Coronation, but they are ſpiritual Gifts, *Eph.* 4. 8. And he ſent abroad Embaſſadors, poor Fiſhermen, they and their Succeſſors, to go and treat with the World, 2 *Cor.* 5. 19. Indeed they had a mighty Power with them, as becoming ſuch a great King, as was under the Vail of Meanneſs and Weakneſs, it was carried on in a ſpiritual manner. And ſtill he doth adminiſter his Kingdom, not by Force; he rules not by the Power of the Sword, but by his Word and Spirit, ſo he governeth his People. The Publication of the Goſpel is a *ſending forth the Rod of his Strength*, Pſal. 110. 2. And the Holy-Ghoſt, as Chriſt's Viceroy, he governeth them, and adminiſtreth all things that are neceſſary to his Kingdom; he doth it by the Holy-Ghoſt, as his Deputy. The Father chuſeth a ſort of Men, gives them to Chriſt; the Son dieth for them, that they may be Subjects of his Kingdom, and he commits them to be governed and ruled by the Holy-Ghoſt: He uſeth the Miniſtry of Men, and ſo unites them to Chriſt; and Chriſt brings them to the Father, by his Interceſſion committing them to his Care and Love; and by a

final

ſoul Tradition at laſt, which is the laſt Act of Chriſt's Mediatorial Kingdom, 1 *Cor.* 15. 24. he ſhall deliver them up to the Father. The Spirit, bleſſing the Miniſtry of Men, works Faith, by which we are united to Chriſt; and Chriſt intercedes for us, and will bring us to God again. And in this ſpiritual manner is this Kingdom carried on. So that if we would enter into this Kingdom, we muſt go to God the Father, and confeſs we are Rebels and Traitors, but deſire he would not enter into Judgment with us, but ſeek to be reconciled to God the Father. Now as God bade the Friends of *Job* to go to *Job*, chap. 42. 8. So God ſends us to Chriſt, in whom alone he is well-pleaſed with the Creature: If we go to the Son, he refers us to the Spirit, to be reclaimed from our Impurity and Rebellion. If we go to the Spirit, he refers us to *Moſes* and the Prophets, Paſtors and Teachers; there we ſhall hear of him in Chriſt's way, and there we feel the Rod of Chriſt's Strength, the Efficacy of his Grace put into our Hearts.

Thus are we brought into his Kingdom, and made to be a myſtical Body, and ſpiritual Society, in whom Chriſt rules; and there we come to enjoy thoſe Freedoms I ſpake of; and our Obedience to this Kingdom is carried on in a ſpiritual manner. In *Worſhip*, we give our Homage to God; in the *Word*, we come to learn his Laws; in the *Sacrament*, we renew our Oath of Allegiance to this King; in *Alms* and Charity, we pay him Tribute; in *Prayer*, we ask his Leave, acknowledging his Dominion; and *Praiſe*, it is our Rent to the great Lord, from whom we hold

all things. And thus is Chriſt's Kingdom carried on in a ſpiritual manner.

Uſe 1. The Uſe is, to preſs you to come under this Kingdom. Conſider what God hath proffered, to draw you off from your carnal Delights, and ſinful Pleaſures: No leſs than a Kingdom to bear you out, to call you off from your Sins. O do not anſwer, as the Olive-Tree and the Vine in *Jotham*'s Parable, *Judg.* 9. 9. *Shall I leave my Fatneſs, and go to be promoted over the Trees?* God comes to a Worldling, and makes him a Proffer of this bleſſed State, which is repreſented by a Kingdom, Shall I leave all my Sports, and worldly Hopes? (according as the Man is affected) Shall I renounce my Pleaſures? live a ſtrict and auſtere Life? Muſt I leave off Projects, ſaith a Worldling, and depend upon the Reverſion of Heaven? O conſider it is for a glorious Kingdom. Men will do much for an Earthly Crown, tho lin'd with Cares, for this Golden Ball, which all hunt after, and doth occaſion ſo many Stirs in the World. Turn your Ambition this way, you may aſpire to a Crown, to the Kingdom of Heaven, without the Crime of Treaſon; this is a faithful Ambition: It is indeed Treaſon againſt the Kingdom of Heaven, not to look after this Crown, and plot, contrive, and act, and offer violence for the obtaining of it. And therefore come under this Kingdom; if you do not, you will be left under the Power of a worſe. 2 *Chron.* 12. 8. God ſaith, he would give them up to the King of *Egypt*; why? *They ſhall be his Servants, that they may know my Service, and the Service of the Kingdoms of the Countries*: That they might

ſee

ſee what difference there is between ſerving God, and ſerving others. If you refuſe God's Government, you are under a worſe, under Sin, and the Power of Darkneſs; you are under your own Luſts; nay, (and by a juſt Judgment) God may give you over to live in Bondage to unmerciful Men. How many Kings and Lords doth he ſerve, that will not ſerve one Lord? O therefore renounce thoſe other Lords that have Dominion over you, and come under this Kingdom which God hath ſet up.

Uſe 2. To preſs the Children of God,

1. To walk worthy of the Goſpel; it is a Kingdom. The Apoſtle hath an Exhortation and Charge to this purpoſe, 1 *Theſſ.* 2. 11, 12. *That ye would walk worthy of God, who hath called you unto his Kingdom and Glory.* Walk in obedience to Chriſt, that's one thing. Chriſt is a King by a natural Right; God hath choſen him, God hath ſet him upon his holy Hill: *The Lord hath made him to be Head over all Things.* Epheſ. 1. 22. Nay, the Church chuſeth Chriſt: *They ſhall appoint to themſelves one Head.* Hoſ. 1. 11. And therefore for you that are called to his Kingdom and Glory, that have entred into Covenant with Chriſt, that have ſubſcribed to him as Head and King; for you to be diſobedient, give way to Sin, it is worſe in you. *Will ye go away alſo?* ſaith Chriſt to his Diſciples. Chriſt hath a Right to reign over wicked Men; but you have actually choſen him. Treaſon is leſs culpable in thoſe which have not ſubmitted to a Power and Prince, and owned him for their King, than in thoſe that have ſworn Faith and Allegiance. You have

paſſed under the Bond of the holy Oath; *God hath called you to his Kingdom and Glory*; therefore you ſhould be more obedient, than to allow a diſloyal Thought, or rebellious Luſt againſt Chriſt.

2. As you ſhould be more holy, wary, watchful, that you do not break the Laws of Chriſt, for you have conſented to him; ſo live as Kings, exerciſing all Acts of Regality within your own Souls, ruling your own Spirits, exerciſing Judgment over your own Hearts, and over every Affection that will not be bridled. It is a Diſgrace to the Regal Eſtate of the Goſpel, for you to be over-maſtered by a Luſt, to lie under the Power of any Sin; yet thus it is, God's Children are conflicting with one Sin or other more than the reſt. So far you have not experience of that Truth, *John* 8. 32. *And ye ſhall know the Truth, and the Truth ſhall make you free.* A Man that liveth in Bondage to his Luſts, how can he chuſe but doubt of thoſe glorious Privileges? Have you found the State of the Goſpel to be a Kingdom? do you walk worthy of the Goſpel?

3. It teacheth us Contempt of the World, and earthly Things. *Phil.* 3. 14. *I preſs toward the Mark, for the Prize of the high Calling of God in Jeſus Chriſt.* It is not for Princes to embrace a Dunghil, nor for Eagles to catch Flies. Remember, thou wilt one day be a King with God in Glory, and therefore ſhouldſt not be as low and baſe as the Men of the World are, but walk worthy of God, who hath called you to a Royal State.

4. A generous Confidence in the midſt of the Troubles and Abaſements of the World. What tho

tho you be accounted as the Scurf and Off-ſcouring of all Things? tho your outward Condition be low and mean, know the Worth of your high Calling in Chriſt. How poor and deſpicable ſoever you are in this World, yet you are Heirs of a Crown and Kingdom. Therefore remember you are Princes, that walk up and down in diſguiſe in a foreign Country. If you are kept in a mean Condition, it is but a Diſguiſe God hath put upon you. We are the Sons of God, tho for the preſent it doth not appear what we ſhall be. God's Heirs make little ſhew in the World. But there is a high Dignity, a mighty Privilege put upon you; you are called to be Heirs of this Kingdom, and this bleſſed and Royal Eſtate, which God hath provided for them that love him.

Uſe 3. Are we tranſlated into this Kingdom? Col. 1. 13. *He hath delivered us out of the Power of Darkneſs, and tranſlated us into the Kingdom of his dear Son.* Every Man naturally is under other Lords, the Devil hath Dominion over him, and he is under the Government of his own Luſts; but now, are we tranſlated into the Kingdom of Chriſt?

The Second Point is,

Doct. 2. *All thoſe that are affected with God's Glory, ſhould deſire the coming of this Kingdom, and ſeriouſly deal with God about it.*

None elſe can reſcue and pluck them out of the Power of Darkneſs, and deliver them from the Thraldom of thoſe other Lords that

hold them; and none elſe can defend and preſerve them.

I ſhall handle the Point,

1. In a private,
2. In a publick Reſpect.

Firſt; In a private reſpect. Every Man ſhould deſire, that the Kingdom of God ſhould come down, and be ſet up in his own Heart. Here I muſt repeat and apply the Diſtinctions of Chriſt's Kingdom: He is to deſire the Kingdom of Grace, and the Kingdom of Glory may come to himſelf, and others.

I. The Kingdom of *Grace*, that it may be begun, continued, and encreaſed.

Firſt; That this Kingdom may be *begun*, and a Throne erected for Chriſt in our Hearts. The great Neceſſity of this Requeſt will be evidenced in theſe Conſiderations.

1. That every Man by Nature is under another King, under the Kingdom of Sin and Satan. Satan is the Monarch, and Sin is the Scepter. Chriſt and the Devil divide the World; either we belong to the one, or the other. Now the Devil, by reaſon of the Fall of *Adam*, he hath the Start of Chriſt; and the Lord Jeſus coming to poſſeſs the Heart, doth not ſeize upon it as a Waſte which belongeth to the next Occupier, but he ſeizeth upon it as already poſſeſſed by Satan. The Devil quietly ruleth in the Hearts of the Unregenerate, he *keeps Houſe, and all the Goods are in Peace.* Luke 11. 21. And therefore wicked Spirits are called, *The Rulers of the Darkneſs of this*

this World, Eph. 6. 12. All the ignorant and carnal part of the World falls to his ſhare, and he doth not eaſily quit poſſeſſion. Chriſt indeed employeth Men to wreſtle with Principalities and Powers. The Work of the Miniſtry is to ſhake and batter the Empire of the Devil. You muſt be turned, you muſt be reſcued. You muſt be turned: *Acts* 26. 18. *To turn them from the Power of Satan unto God.* You muſt be reſcued, and plucked out of this Captivity by ſtrong hand. Col. 1. 13. *Who hath delivered us from the Power of Satan*; who hath taken us out of Darkneſs by a powerful Reſcue. Even as the *Iſraelites* were brought out of *Egypt* by a *ſtrong Hand, and ſtretched-out Arm*; ſo are we brought out of the Power of Darkneſs. By ſuch an irreſiſtible Power of Grace muſt God recover you, otherwiſe Men yield themſelves up to his Scepter. Look as the Spirit of God works holy Motions, and gracious Deſires in the Hearts of God's Children: So the Devil is *at work in the Children of Diſobedience*, Eph. 2. 2. framing wicked Devices, carnal Deſires, evil Thoughts againſt God. Man is ſuch a perfect Slave to the Devil, that he can do nothing but ſin.

2. This Kingdom which Satan exerciſeth, is an inviſible Kingdom. The Devil doth not ſenſibly appear to his Vaſſals and Slaves. When Chriſt's Kingdom and Regiment was more external, ſo was the Devil's alſo: As when God was ſerved by Sacrifices, and delivered his Mind by Oracles; ſo Men did then more profeſſedly own the Devil, by obſerving his preſcribed Rites of Worſhip, and by being deluded by lying Oracles, and Anſwers to their Prayers and Queſtions.

But now since the Kingdom of Christ is more spiritual, and managed by the Holy-Ghost in the Hearts of his Saints; so is Satan's Kingdom invisible. So that Men may be Christ's Subjects by external Profession, and the Devil's by internal Obedience, and Constitution of Mind, tho they worship not by Pagan Rites, as he ruleth in their Hearts, and takes them off from obeying the Gospel they profess. *The God of this World hath blinded their Eyes*, 2 Cor. 4. 4. All carnal Men, however they defy Satan, and abominate the thoughts of serving him, yet while they remain in their Sin and Ignorance, they still hold the Crown upon the Devil's Head. Look as God's Subjects may own him in verbal pretence, yet *their Hearts may be far from him*, Mat. 15. 8. So that wicked Men may defy the Devil in pretence and words, and cannot endure to hear of him; but they are under the God of this World, he hath blinded their Hearts. So that this Kingdom is to be sought for in the Heart. Christ made a great Inroad upon the Devil, beat him out of his Quarters: Yet, as the Sea gets in one place what it loseth in another; so, tho the Devil hath lost Ground in the Christian World, as to external Profession, whilst People renounce the Superstitions of the Gentiles, yet still he gets Ground in the Hearts of wicked Men by their carnal Dispositions; his Empire is upheld still, tho professedly they are Subjects of Christ.

3. Until Satan be cast out of the Throne, Christ can have no Entertainment in the Heart. The Ark and *Dagon* cannot sink and stand together; either the Ark must be removed, or *Dagon* will down upon his Face. So 2 *Cor.* 6. 14. *What Com-*

Communion hath Christ with Belial, and Light with Darkneſs? It is impoſſible both Kingdoms can ſtand together, or both Kings be ſet up in the ſame Heart. The Marriage-Bed will admit no Partner, nor Rival. A Man muſt be under Chriſt or Satan. Until he be caſt out, Chriſt hath no room to be entertained. *Mat.* 6. 24. *No Man can ſerve two Maſters: Ye cannot ſerve God and Mammon.* Look upon the Devil under that Notion, as he is *Mammon*, as he doth entice to Worldlineſs, it is impoſſible to ſerve him and Chriſt. Both Maſters have Work enough for their Servants, and their Commands are contrary. If two Maſters conſent to employ one Man in the ſelf-ſame Buſineſs, tho they are two Men, yet they are but one Maſter. But now to execute the Wills of Men which differ in their Deſign, and which have a ſeveral and full Intereſt in our Labours and Actions, it is as impoſſible, as to move two contrary ways at once. Well then, Mammon and Chriſt, Belial and Chriſt divide the World. It is impoſſible to be under Belial and Chriſt; both have full Work for us to do, and their Deſigns are contrary: So that either it muſt appear we have changed Maſters, or we are under the Power of the Devil ſtill. We muſt come out of the Power of Darkneſs, elſe we cannot be brought into the Kingdom of the Lord Jeſus, that we may obtain Remiſſion of Sins.

4. Satan may be caſt out in part, and yet ſtill retain a ſupreme Intereſt in the Heart. I prove it out of that Parable, *Mat.* 12. 43,44,45. *When the unclean Spirit is gone out of a Man, he walketh through dry Places, ſeeking Reſt, but findeth none. Then he ſaith, I will return into my Houſe, from whence*

whence I came out,&c. Out of that Parable we may plainly conclude, there may be a ſhaking of Satan's Empire, Satan may be caſt out of a Man in ſome ſort, yet the Man not plainly renewed. Well, how may he be caſt out, and yet his Empire remain unbroken? He may be caſt out, *partly*, by Conviction and Illumination; yet as long as any Luſt remaineth there unmortified and unſubdued, he ſtill keeps his Sovereignty in the Heart. Many begin to be troubled, and to be thoughtful about Eternity, that ſee better, yet they do that which is worſe in the Iſſue. When there's a Conflict between Corruption and Conviction, Corruption carrieth it away. As Iron oft heated, and oft quenched, is ſo much the harder: So, when they had ſome Wamblings of Conſcience, and the Heart begins to boggle, and after this, Sin breaks out the more. This is the Scope of that place: They were convinced of a better Eſtate, and had ſome thoughts of the Meſſiah, but did not give him entertainment. *Again*, the Devil may be caſt out, in regard of ſome external Reformation. A Man may a little waſh his polluted Life, and abſtain from groſs Sins, yet Satan have full poſſeſſion of the inner Man. A Man may abjure his former ill Life, and for a while carry it fair, but afterwards retain his former Filthineſs, and keep a ſecret League with his Luſts, and ſo he is entangled again, *and then his latter End is worſe than his Beginning*; and as it is in 2 *Pet.* 2. 22. *The Dog is turned to his own Vomit again, and the Sow that was waſhed, to her wallowing in the Mire.* A Priſoner which hath made ſome Eſcape, if ever the Goaler get him into his Clutches, is ſure to be loaden with Irons: So one that hath had ſome partial

partial Reformation, O when the Devil gets ſuch a Man into his power again, he is ten times worſe than he was before.

5. The Difficulty of caſting off the Sovereignty of Satan, lieth partly in our ſelves, and partly in the Devil.

Partly, in our ſelves. As in the *Iſraelites* going out of *Egypt*, the difficulty lay, not only in gaining the Conſent of *Pharaoh*, (for he purſues after them when they were gone) but alſo in perſuading the People to give their Conſent; it was long ere *Iſrael* deſired to be gone: So in our natural Condition, the Mind of Man is ſo depraved, that he thinks his Bondage to be his Freedom, and that there is no ſuch merry Life, as to wallow in carnal Satisfactions; and our Affections are ſo far engaged to this ſinful Eſtate, that we dote upon our Shackles, and are unwilling to hear of a Change. The firſt Step of coming out of this Kingdom of Darkneſs, is, when we find it to be a heavy Burthen, and grow weary of the Devil's Government, tho it be but out of a Principle of Self-love. *Iſa.*26.13. *O Lord, other Lords beſides thee have had dominion over us; but by thee only will we make mention of thy Name.* Yea, but as ſoon as we begin to have any ſerious thoughts of that miſerable State in which we are, Satan interpoſeth, dealing with us, as *Pharaoh* did with the *Iſraelites*. The *Iſraelites* complain their Bondage was very ſore; what doth *Pharaoh?* He doubles the Burthen, Exod. 5. 17. *You are idle*, &c. So that out of Bondage of Soul, they would not hearken to *Moſes*. Juſt ſo Satan deals with us: When Souls begin to be ſerious, and to leave off fleſhly and worldly Luſts, and to give up themſelves to God, that

that they may be directed in the way of Holineſs, and obtain eternal Life, then he doubles our Burthens. Corruptions are never more ſtirring, than after ſome Conviction. *Rom.* 7. 9. *When the Commandment came, Sin revived, and I died*; not only as to a deeper ſenſe of the Guilt of it, but as to its ſtrugling for Life. The Bullock at the firſt yoaking is moſt unruly; ſo we which are unaccuſtomed to the Yoke, when we begin once to take it upon us, there's a mighty backwardneſs. Fire at firſt kindling makes abundance of Smoke; ſo when Conviction is ſtirring, Corruption is more exaſperated. The Devil is very jealous of the firſt Beam of Light which breaks into the Heart, and of every Ordinance which conveys it; therefore ſets Corruptions at work, that it may appear to be a vain hope of ever eſcaping his Clutches: So Men are tired, and give over, and think it is to no purpoſe. But if Light increaſes to more Trouble, the Devil ſeeks to elude the Importunity of it by delay; as *Pharaoh* put off *Moſes* and *Aaron* ſtill by delay: Or elſe by compromiſing and compounding the Buſineſs; as *Pharaoh*, when he ſaw the People would go, God would have them go, then they ſhall not go far, *Exod.* 8. 28. So if Men will be thinking of Chriſt's Service, and coming under his Government, they ſhall go, but not far; they ſhall come and pray, and come and hear now and then, and make a general Profeſſion, but not too far in Chriſt's Quarters; he is afraid of that: Juſt as *Pharaoh* ſtood hucking ſtill; They muſt go a good way into the Wilderneſs, otherwiſe it ſhould be an Abomination to the *Egyptians*, yet their *little Ones muſt ſtay*. If People will not only hear and pray,

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but begin to reform and cleanſe their Lives, yet he muſt have a Pledg, ſome Luſt, as a Neſt-Egg, left in the Heart, ſome darling Sin, that muſt keep up the Devil's Empire. Then they muſt *leave their Herds*, then *leave their Flocks*; no, not a Hoof. Ah! how long is it, when we are under this Power of Darkneſs, ere we are free, and get rid of the Government of Satan!

6. We can never be ſure that Satan is wholly caſt out, until Chriſt be ſeriouſly received and entertained as Lord and King, until he dwell and rule in the Heart by Faith. Alas! there may be ſome Brabble now and then between us and our Sins, and ſome partial Diſlikes; but until you heartily conſent to take another King, that you will be governed and ordered by, you are not his Subjects, but remain in the ſame State. *John* 1. 12. *As many as received him, to them gave he Power to become the Sons of God, even to them that believe in his Name.* We are Children of the Devil before, under his Standard and Government; but when we receive him, then we are under another King, another Power: When we receive what God offered, receive Chriſt as Lord and King; when the whole Soul opens the Door to Chriſt, that the King of Glory may come in, and dwell with us, and reign over us; then is his Kingdom ſet up. The firſt Offer of the Goſpel, is *Chriſt as Prince and Saviour*, Acts 5. 31. And the main thing the Buſineſs ſticks at, is Chriſt's Regal Power. *Luke* 19. 14. *We will not have this Man to reign over us.* Now when we receive him with all our Hearts, and tho before we had but mean thoughts of him, now he begins to be welcome to us, and with the deareſt Embraces of our Souls

Souls we entertain him; and with a willing Reſignation we give up our ſelves, not only by a Conſent of Dependance, to reſt upon him for Reconciliation with God, but by a willing Subjection to obey him, and give up the Keys of the Heart, and lay them at Chriſt's Feet; as *Paul*, Acts 9. 16. *Lord, what wilt thou have me to do?* When you deſire nothing more, but that his Kingdom might come, the King of Glory himſelf, than that he might bring Righteouſneſs, Peace, and Joy in the Holy-Ghoſt; until then, you are not entred into his Kingdom.

7. Chriſt is not received and entertained as Lord and King, but where his Laws are obeyed. Col. 2. 6. *As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him.* If you receive him as Lord and King, ſo alſo obey him. And, *Heb.* 12. 28. *We receiving a Kingdom which cannot be moved, let us have Grace, whereby we may ſerve God acceptably, with Reverence and godly Fear.* In this Prayer, firſt, we ſay, *Thy Kingdom come*; and then preſently we add, *Thy Will be done.* We do but prattle over the Lord's Prayer, and ſay it with our Lips only, until we are reſolved to do what God would have us to do; love and hate, fear and rejoice, as God directs. Until we are brought to this Frame, we do not in good earneſt ſay, *Thy Kingdom come.* An earthly King *will do according to his Will*, Dan. 11. 3. So Chriſt ſtands upon his Will in his Law. If you have taken God for your God, and Jeſus Chriſt for your King, then ſay, with *David*, Pſal. 143. 10. *Teach me to do thy Will, for thou art my God.* It is an univerſal Maxime, *His Servants you are, whom you do obey.* Where is your Obedience? If Subjects

jects of Grace, *Every Thought is brought in ſubjection*, 2 Cor. 10. 5. You will watch not only againſt your irregular Actions, but every Thought which lifts up it ſelf againſt the Obedience of Chriſt. There will be a greater Tenderneſs upon us, not to break any of the holy Laws which belong to Chriſt's Government. Hereby you may know whether you come under another King, *Do you fear a Commandment?* That is the Deſcription of a good Man, *Prov.* 13. 13. It is not he that feareth a Puniſhment, but he that feareth a Commandment, when the Heart is brought under an Awe of Chriſt's Laws: So that when a Man is tempted to Sin, O I dare not, the Lord hath commanded me the contrary; this is more than if a flaming Sword ſtood in his way. When we have ſuch workings of Heart, when we are tempted to this and that Sin; ſo when we are doing any Duty, tho irkſom to Fleſh and Blood, yet it is the Will of my Lord, to whom I have entirely given up my ſelf in a way of Subjection. This is a Sign you are brought under his Government.

8. None can obey his Laws, but by the virtue and power of his *Spirit*. The new Covenant, it is not only a *Law*, but the *Law of the Spirit of Life which is in Chriſt*; ſo it is called by the Apoſtle, *Rom.* 8. 2. It is not a bare literal Command that ſhall urge us to Duty, but it giveth ſtrength and efficacy to the Heart. Other Kings, they give Laws, that Men may keep them by their *own* Strength: But now Chriſt, he would be owned as a King, not only in a way of *Subjection*, but eſtabliſh a conſtant *Dependance*: He is a King, not only to *require*, but to *give* Repentance, *Acts* 5. 31.

5. 31. not only to make a Law, but to write and work a ſenſe of this new Covenant-Gift upon the Heart. *Heb.* 8. 10. He doth not only ſet up his Ordinances, Laws, Conſtitutions; but there is Power goeth along with the Diſpenſation of this Kingdom, and thereby we are fitted and enabled to love, ſerve, and pleaſe God; and then are we under the Kingdom of God, when we are under the ſpiritual Power of it. It is not only neceſſary to obey his Laws, but that we do it by virtue of his Power and Spirit: *The Kingdom of God ſtands not in Word, but in Power.* 1 Cor. 4. 20. That we may both acknowledg his Authority, and wait for his Strength. This is a true Submiſſion, when we look for all from him, and ſerve him in the ſtrength of his own Grace.

9. All thoſe that act through the virtue and power of his Spirit, they do unfeignedly ſeek his Glory, and make Chriſt to be not only their Principle, but their End: for having a new Principle, they have a new Tendency; acting in the Power of the Spirit, their Hearts are carried out to ſeek Chriſt's Intereſt, and Chriſt's Glory; when they can ſay with the Apoſtle, *Phil.* 1. 21. *To me to live, is Chriſt*; when their whole Buſineſs is to ſet up Chriſt. We ſet up our ſelves in the room of Chriſt, if he be not at the end of all. 2 Theſſ. 1. 11, 12. *That God might fulfill all the good Pleaſure of his Goodneſs, and the Work of Faith with Power, and that Chriſt may be glorified in you.* If you have the Power of Chriſt's Kingdom, this will be the immediate Reſult and Iſſue of it, that Chriſt may be honoured and ſet up, not only as a Law-giver, and Fountain of Grace, but as the laſt End. If to us to live is Chriſt, then is

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the Kingdom of God come into our Heart. For this we pray, that the Lord would ſo break the Yoke and Government of Satan, *that we may receive the Lord Jeſus into our Heart; that we may come under the Awe of his Laws, and in the Power of his Grace, may ſeek his Kingdom and Glory.*

To conclude: All this Grace is offered to you; if you refuſe the Offer, your Condition is worſe than if it had never been tendred to you. The Lord hath ſent his Son to help you out of the Power of the Devil, and bring you in Heart and Life again to himſelf; if you refuſe this, then, *This is the Condemnation, that Light is come into the World, and Men love Darkneſs rather than Light.* John 3. 19. The Lord Jeſus, when he comes in flaming Fire to render Vengeance, it ſhall be upon them that do not obey his Government, 2 *Theſſ.* 1. 8. that did not acknowledg God to be their Sovereign. There will be a ſore Vengeance on them which had the Goſpel tendred, and this wonderful Proviſion brought home to them, and left to their Choice, and yet have turned their Backs upon it.

Secondly; We beg the *Continuance* of it, that he would maintain this Kingdom in our Heart, and preſerve us in this State; for thoſe which can call God *Father*, are ſtill to ſay, *Thy Kingdom come.* It is not enough to go to Chriſt to begin it, but to carry it on, and to keep and *preſerve us unto his heavenly Kingdom*, 2 Tim. 4. 18. That we may not revolt to the Devil's Side, after we have choſen God for our God, and ſo our latter End be worſe than our Beginning.

Thirdly; We pray for the *Increaſe* of it, that it may get ground more and more. There are

ſome Reliques of the Kingdom of Darkneſs yet left, and there is ſomething wanting to the Kingdom of Grace; we are troubled and moleſted ſtill. Tho Sin doth not get the Throne, tho the Regency of it is caſt down, yet it is not caſt out, in regard of Inherence. *Sin ſhall not have Dominion over you*; that is all we can hope for. *Rom.* 6. 14. We cannot hope for an Extinction of Sin, but only that it ſhall not have Dominion. As the Beaſts in *Dan.* 7. 12, tho their Dominion was taken away, yet their Lives were prolonged for a ſeaſon and time. The Reign, Power, and Dominion of Sin is taken down, yet it continues, for our Exerciſe and Moleſtation. Now we deſire he might rule in us by his Grace, and that of the Increaſe of his Government there may be no End.

II. For the Kingdom of *Glory*, which in this private Conſideration, (as it concerns each Perſon) is to begin at Death. And when we deſire the coming of the Kingdom of Glory, we do two things; we expreſs our Readineſs for it, or our Deſire after it.

1. Our *Readineſs* for it; at leaſt, the Kingdom of God is ready for us, if we were ready for it; as the Apoſtle ſaith, 1 *Pet.* 4. 5. God is ready to judg, but we are not ready to be judged. And therefore we read of the Kingdom of Heaven prepared for us, and of Men prepared for the Kingdom of Heaven. It is prepared for the Saints, *Mat.* 25. 34. *A Kingdom prepared for you, from the Foundation of the World.* And the Saints prepared for it, *Rom.* 9. 23. *Veſſels of Mercy, which he had afore prepared unto Glory.* And this is that which the Apoſtle *gives thanks for unto the Father,*

Father, which hath made us meet to be Partakers of the Inheritance of the Saints in Light. Col. 1. 12. Before we come to Heaven, there is a Right to Heaven; we are made meet, more mortified and weaned from preſent Things, often in Communion with God here, and ſo for ever with the Lord hereafter. We are ſtill to have our Eyes to our Reſt, and happy State, that we may be made ready for it. We expreſs our Readineſs, or we beg it.

2. That we may expreſs our *Deſires* after the Enjoyment of it. A Chriſtian is to deſire the Company of Chriſt. *Phil.* 1. 23. *I deſire to be diſſolved, and to be with Chriſt:* And he is to *haſten the coming of the Day of God.* 2 Pet. 3. 12.

Now becauſe this cannot be but by our Death, therefore here we may examine a Caſe or two.

Caſe 1. Firſt, about longing for Death: Is it lawful to deſire Death? The Law doth not only forbid Acts, but Thoughts and Deſires; therefore is it lawful to long for Death?

Anſwer. Yes; but yet we are not anxiouſly to long after it, till the time come; not to grow weary of Life, out of Deſperation and Tireſomneſs of the Croſs, as *Jonah* did, *chap.* 4. 3. but in order to God's Glory, and Accompliſhment of our Happineſs. See more at large, *Pſal.* 119. *verſ.* 17. *pag.* 104.

Caſe 2. Secondly, Do all that have an Intereſt in Chriſt deſire to die? Is not Death terrible? Certainly Death is terrible, both as a natural and a penal Evil. As in it ſelf, it is the Curſe of the Covenant; and as it depriveth us of Life, the chiefeſt Bleſſing. Yet we ſhould train up our ſelves in an expectation of Death, we ſhould

look and long for it, that when the time is come, we might be willing to give up our ſelves into the hands of God. It is required of a Chriſtian, that he ſhould not only be *paſſive* in his own Death, to die in Peace; but *active*: How? to haſten his Death? No; but to reſign up himſelf willingly into the hands of God; that his Soul might not be *taken away*, but *given up*, and commended to God. We ſhould be willing to be in the Arms of Chriſt, to be there where he is, to behold his Glory. If Chriſt had ſuch a good-will to Men, as that he longed to be with us, ſolacing his Heart with the thought of it, before all Worlds, *Prov.* 8. 31. He was thinking of us, how he ſhould come down, and converſe with Men: Surely we ſhould not be ſo backward to go to Chriſt. And therefore as *Jacob*'s Spirit revived, when he ſaw the Chariots *Joſeph* ſent to carry him into *Egypt*; ſo our Hearts ſhould be more chearful and comfortable, when Death approacheth: Eſpecially ſince *Death is ours*, it is changed, therefore we ſhould be framing our ſelves to ſuch a temper of Heart by degrees, that we might be ready.

Uſe 1. For Reproof to thoſe, that would be glad in their Hearts if Chriſt's Kingdom would never come. As to the Kingdom of Grace, in the external Adminiſtration, they hate the Light, and will not come to the Light, leſt their Deeds ſhould be reproved, *John* 3. 20. A wicked Man is loth to be troubled. God's Witneſſes are the Worlds Torment: *Rev.* 11. 10. *They tormented them that dwelt on the Earth.* A Man that is bodily blind, would have a fit Guide; but theſe wretched-

wretchedly blind Sinners, nothing ſo troubleſom and hateful to them, as one that would lead them to the Kingdom of God. And then as to *Internal Grace*, when this Kingdom of Heaven breaks in upon their Hearts, when any Light and Power darts in, they ſeek to put it out, they *reſiſt the Holy-Ghoſt*, Acts 7. 51. and refuſe his Call. And for the Kingdom of *Glory*, they ſay, *It is good to be here*; and would not change their Portion here, for their Portion in Paradiſe.

Uſe 2. To exhort us to deſire the Coming of Chriſt's Kingdom to our ſelves. If you have any Love to the Lord's Glory, or your own Good, you ſhould do it. Rev. 3. 20. *Behold, I ſtand at the Door, and knock: If any Man hear my Voice, and open the Door, I will come in to him, and ſup with him, and he with me.* Will you not open to God, that hath the beſt Right? Will you not ſet open the doors to the King of Glory? When Chriſt comes to bring entertainment to you, to ſup with you. Again, all Men (will they, nill they) are ſubject to Chriſt; either they muſt come, and touch his Golden Scepter, or feel the Bruiſes of his Iron Mace; they muſt own him as King. *Every Knee ſhall bow*, Phil. 2. 10. Therefore be more willing to have the Kingdom of Glory come. Again, if God be not your King, you will have a worſe Maſter, every Sin, every Luſt: Tit. 3. 3. *Serving divers Luſts and Pleaſures.* You will be at the Beck of every Luſt and carnal Motion, and the *Devil* will be your Maſter to purpoſe; for upon the refuſal of Chriſt's Government, there's a Judicial Tradition, you are given up to your own Hearts Luſts. *Pſal.* 81. 12. *Iſrael*

would none of me; ſo I gave them up to their own Hearts Luſts, and they walked in their own Counſels. And to *Satan*, to be inſnared by him; 2 *Tim.* 2. 26. *Taken captive by him at his Will and Pleaſure.* Not to *buffet them*, as *Paul* was, but to *enſnare* and harden their Hearts. Again, if you be not ſubject to God, you go about to make God ſubject to you in effect. You would have the Kingdom of Glory, and yet continue in your Luſts. Iſa. 43. 24. *Thou haſt made me to ſerve with thy Sins, thou haſt wearied me with thine Iniquities.* When you would have God patient, hold his hand, and be merciful to you, and yet would continue in your Luſts, then you make God ſerve with your Sins. Again, many temporal Inconveniencies will follow, if we do not give way to the Kingdom of Chriſt to ſeize upon us; when we make no difference between God's Service, and the Service of other *Lords*, then he gives us up to the Service of Men, to a foreign Enemy, to an oppreſſive Magiſtrate, or breaks the Staff of Government among Men, that we might know what it is to be under his Service and Government. Therefore give willing Entertainment to the Kingdom of Chriſt.

So much for the private Conſideration of this Requeſt, *Thy Kingdom come*; that is, to us and our Perſons, both the Kingdom of Grace, and the Kingdom of Glory.

Secondly; Having ſpoken of the Kingdom of Chriſt in a private, now I come to ſpeak of it in a publick Conſideration: And that is twofold:

1. The

1. The publick viſible Adminiſtration of the Kingdom of Grace.

2. The publick and ſolemn Adminiſtration of the Kingdom of Glory, at the Day of Judgment, when Enemies ſhall have their final Doom, and Saints have their Crowns ſet upon their Heads, in the ſight of all the World.

I ſhall ſpeak of both, but (becauſe the Diſcourſe may be more freſh and lively) upon other Texts.

1. The publick viſible Adminiſtration of the Kingdom of Grace, on *Pſal.* 51. 18. *Do good in thy good pleaſure unto* Sion; *build thou the Walls of thy* Jeruſalem.

2. The Kingdom of Glory, on *Rev.* 22. 20. *Surely I come quickly. Amen. Even ſo, Come Lord Jeſus.*

For the firſt. Tho the Church be never ſo afflicted, *Pſal.* 102. 14. when all is defaced, as to external appearance, lying in a ruinous Heap, yet it is beloved and pitied by God's Servants: *Thy Servants take Pleaſure in her Stones, and favour the Duſt thereof.* There is nothing God's People deſire ſo much as *Zion*'s Welfare. *Pſal.* 106. 54. *That I may ſee the Good of thy Choſen, that I may rejoyce in the Gladneſs of thy Nation, that I may glory with thine Inheritance.* And *David* in this Pſalm, *Pſal.* 51. 18. having prayed for himſelf, prayeth for Mercy to the Church and State: *Do good in thy good pleaſure unto* Zion, *build thou the Walls of thy* Jeruſalem. But how cometh *David*, who was in the depth of private Humiliation, ſo ſuddenly to fall upon the Caſe of the Church? There was a ſpecial Reaſon for annexing this

Requeſt to his own private Complaints and Confeſſions. The Reaſons will occaſion ſo many Obſervations.

1. Becauſe of the Offence, Scandal, and Miſchief done to the Church by his Fall; and to make amends, he prayeth the more earneſtly, Let not *Zion* fare the worſe for my ſake. From thence obſerve, That the Sins of particular Perſons oft bring a Miſchief upon the whole Community. *David* had made a Breach in the Walls of God's Protection, and left them naked, and more in danger of Judgment: *Therefore do good*, &c.

2. *David* was not only a private Member, but a Prince, and their Sins have a more univerſal Influence. The Sins of Magiſtrates draw down Judgments on their People, all ſmart for their Miſcarriages. *Hezekiah*'s Pride coſt *Iſrael* dear; 2 Chron. 32. 25. *Wrath was upon him, and upon* Judah *and* Jeruſalem: It did not ſtay upon his Perſon: As a great Oak cannnot fall, but all the Shrubs about it ſuffer Loſs. But,

3. *David* having ſome comfortable Aſſurance of the Pardon of his Sins, doth now ſeek Mercy for the Church. From thence obſerve, That we are never fit to pray for the Publick, till we have made our Peace with God. As the Prieſts under the Law offered Sacrifice, *firſt*, *for their own Sins, and then for the Peoples*. Heb. 7. 27.

4. Becauſe being brought by ſuch a ſolemn but ſad occaſion into God's preſence, he could not but have ſome thoughts of *Zion*. And from thence obſerve, That we ſhould never come to God upon any private occaſion, but we ſhould remember the Publick. We are to pray in Love, as well as Faith. Chriſt hath not taught us to ſay, *My Father*,

Father, but *Our Father*; to ſhew that we ſhould take in the Intereſts and Concernments of the whole Body, that there may be a Spirit of Communion breathing in our Prayers. *David* doth not only ſay, *Have mercy upon me according to thy Loving-kindneſs*, but, *Do good unto* Zion *in thy good pleaſure*. Every living Member will be careful for the Body. Members ſhould be careful one for another, much more for the whole. Is any Member pained or grieved? all ſuffer: If the Toe be trod upon, the Tongue complaineth, you have hurt me; but now much more when all is concerned. Therefore we ſhould not altogether ſeek our own Things, but wreſtle with God for the Publick.

I. This reproveth divers ſorts of People. Some are Enemies to the Publick Welfare, as Vipers eat out the Dam's Belly, eſpecially Enemies to *Zion*; *Down with it, down with it, even to the Ground.* What Monſters hath this Age brought forth! Others are indifferent and careleſs which goeth up, Chriſt or Antichriſt; they only mind the Matters of their own Intereſt and Concernment: *All ſeek their own Things.* As to the Publick Intereſt of the Church, let all go how it will. Let me tell you, *To be ſelfiſh, is a ſort of Self-Excommunication*; you caſt your ſelves out of the Bundle of Life: And to be ſenſleſs, 'tis an implicit renouncing the Body. Others there are that are gracious, but full of diſcontent at ſome Paſſages of Providence, and theſe ſeem to have loſt their publick Affections. 'Tis a ſad Symptom, when a praying People are diſcouraged from praying for Publick Welfare. God is very tender

of

of the Prayers of his People; he is loth they ſhould be loſt, and ſorry they cannot be granted. We may ſin in ceaſing to pray. 'Tis a ſad Judgment, when the Hearts of God's People are taken off from praying. Again, Thoſe that pray too coldly for the Publick, not as thoſe that would do their Work. There is a great Decay of the Spirit of Prayer, which is alſo a ſad Preſage. But now to ſhew you,

II. What we ſhould pray for, for *Zion*.

1. The Dilatation or Enlargement of it throughout the World. The more ample God's Heritage is, the more is his Glory known. *Prov.* 14. 28. *In the Multitude of the People is the King's Honour*; and the Glory of a Shepherd lieth in the Number of his Flock: So Chriſt's Kingdom, the more it is enlarged, the more Honour God hath. Pſal. 67. 2. *That thy Way may be known among the Heathen, and thy Saving-Health among all Nations.* Eſpecially when the Fulneſs of the Gentiles is brought in, *Pſal.* 54. 2. and when the Jews are brought in, *Hoſ.* 3. 5. To be inſtrumental to enlarge Chriſt's Kingdom, 'tis an Honour to us, to draw on Chriſt's triumphant Chariot, let us be ſure to have an hand in it. Theſe Prayers, if ſincere, are never in vain; if they profit not others, they promote the Kingdom of God in our ſelves.

2. The Preſervation and Defence of the Churches already planted, fruſtrating the Plots and Power of the Enemies: *That God would be a Wall of Fire round about them*, Zech. 2. 5. *Qui comminus arceat, & eminus terreat:* When at the weakeſt God can protect them, bridling by his ſecret

ſecret Power the Rage of Adverſaries, or defeating their Attempts.

3. For Comfort and Deliverance in Afflictions. We ſhould pity the diſtreſſed Church, (as before.) That God would redeem them out of all their Troubles. Every true Member of the Church hath Life from Chriſt; and that Life giveth Feeling; and that Feeling, Affection, and Sympathy to rejoice and mourn. They that mourn for *Zion*, rejoice with her. Iſa. 66. 10. *Rejoice ye with* Jeruſalem, *and be glad with her, all ye that love her; rejoice for Joy with her, all ye that mourn for her.*

4. For the Furniture of the Church; a Supply of all Good, internal and external.

(1.) Internal: That God would bleſs them with Ordinances, enrich them with Graces, preſerve Truth and Unity, and continue his Preſence with them: his Ordinances, that they may enjoy them in Purity; that the Word, Seals, and Cenſures may be rightly adminiſtred till the Lord come. Theſe are Things pertaining to the Kingdom of God, concerning which Chriſt ſpake to the Diſciples, *Acts* 1. 3. Theſe are to be kept till Chriſt's appearing, 1 *Tim.* 6. 14. 'Tis an Honour to God, and of great Profit to the Church, and a rejoycing to God's People, to ſee them pure and unmixed. *Tho abſent in the Fleſh, yet I am with you in the Spirit, joying and beholding your Order.* Col. 2. 5. And then that God would enrich them with his Preſence: *Mat.* 28. 20. *Lo, I am with you always, even unto the end of the World.* 'Tis God that giveth the Increaſe: *Paul may plant, and* Apollos *water; but God giveth the Increaſe,* 1 Cor. 3. 6. for Conviction, Converſion, Confir-

Confirmation. 'Twas not the Ark, nor Mercy-Seat covered with Cherubims, but the Anſwer from between the Cherubims, given immediately by God, that manifeſted his Preſence. It is not the Sound of the Goſpel, or outward Miniſtry, but the Work of his Spirit. *Pſal.* 84. 2. *My Soul* longeth, *yea even fainteth for the Courts of the Lord; my Heart and my Fleſh crieth out for the Living God.* And, *Acts* 10. 44. it is ſaid, *The Holy-Ghoſt fell on all them which heard the Word.* And then for Unity: Chriſt hath called us into a Body, not only into a Family, but into a Body. It was Chriſt's own Prayer, *John* 17. *Let them be one.* Diſputes will not heal, but Prayers may.

(2.) For External Helps; we ſhould pray, that God would give us *Paſtors after his own Heart.* Mat. 9. ult. *Pray ye the Lord of the Harveſt, that he would ſend forth Labourers into his Harveſt:* Men that will diſcharge their Duty with all Faithfulneſs, Men whoſe Hearts are ſet to the Building up of Chriſt's Kingdom, *Labourers.* And then for Schools of Learning. A Man that hath many Orchards, will alſo have Seminaries of young Plants to maintain them. Schools are Seminaries, without which the Church falleth to decay. And then for good Magiſtrates, to patronize and protect Gods People, and promote his Work with them. *Iſa.* 49. 23. there is a Promiſe, *Kings ſhall be thy Nurſing-Fathers, and their Queens thy Nurſing-Mothers,* &c. Reſt from Perſecution is a great Bleſſing: Acts 9. 31. *Then had the Churches Reſt, and were edified, walking in the Fear of God, and the Comforts of the Holy-Ghoſt, were multiplied.* It is a great Mercy that the Church hath any Breathings. Theſe are the Things that we ſhould pray for, for *Zion.*

Thus

Thus much ſhall ſuffice to be ſpoken of the Kingdom of Chriſt in a publick Conſideration, with reſpect, firſt, to the publick viſible Adminiſtration of the Kingdom of Grace.

I come now to ſpeak of the ſecond, *viz.* The publick and ſolemn Adminiſtration of the Kingdom of Glory; and for that I ſhall inſiſt on that Portion of Scripture, *Rev.* 22. 20. *Surely I come quickly. Amen. Even ſo, Come, Lord Jeſus.*

Here you have,

1. Chriſt's Proclamation.
2. The Churches Acclamation, in Anſwer thereunto.

I. Chriſt's Proclamation, *Surely I come quickly.* Where take notice of two Things:

1. His Aſſeveration, *Surely.*
2. His Aſſertion, *I come quickly.*

1. His Aſſeveration, [*Surely.*] It is a certain Truth, tho we do not ſo eaſily receive it. All notable Truths, about which there is the greateſt Suſpicion in the Heart of the Creature, you will find them thus averred in Scripture; as, *Iſa.* 53. 4. *Surely he hath born our Griefs, and carried our Sorrows.* The dying of the Son of God is ſo myſterious, that the Holy-Ghoſt propounds it with a Note of Averment, *Surely*; that is, how unlikely ſoever it ſeems, yet this is a certain Truth. So here, the Coming of Chriſt is a thing ſo future, ſo little regarded by Epicures and Atheiſts, that it is propounded with a like Note of Averment, *Surely I come quickly.* Herein ſecretly is our

our Unbelief taxed, and alſo our Confidence engaged.

2. You have his Aſſertion, *I come quickly.* Let me explain what is meant by the Coming of Chriſt. There is a twofold Coming of Chriſt, a *perſonal*, and a *virtual.* Some think that the *virtual Coming* is here meant, his Coming in the Efficacy of his *Spirit*, or in the Power of his *Providence*, to accompliſh thoſe Predictions. Here are many things propheſied of, and behold, *I come quickly*, you ſhall find theſe things preſently produced upon the Stage of the World. So ſome carry it. I think rather it is to be meant of his *perſonal Coming*. There are two myſtical Scriptures, which do expreſs all the Intercourſe which paſſeth between God and the Church in the World, and they are both cloſed up with a Deſire of Chriſt's coming. The *Canticles* is one, which declareth the Communion and Intercourſe which is between Chriſt and his Church; and you will find it thus cloſed up, *Cant.* 8. 14. *Make haſte, my Beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices.* And ſo here, in this *Book of the Revelations*, where are the like Intercourſes recorded, it is cloſed up with this, *Even ſo, Lord Jeſus, come quickly.* The *perſonal Coming*, I ſuppoſe, is here meant. Now Chriſt's *perſonal Coming*, it is but *twofold*, the firſt, and the ſecond; the Scripture knows of no other Coming. *Heb.* 9. 28. *He ſhall appear the ſecond time without Sin, unto Salvation.* It is but a fond Dream, to think of a perſonal Reign before Chriſt's coming to Judgment; they reckon without-book, that look for any other. There was his firſt Coming, which was to ſuffer; his ſecond Coming

Coming is to reign; the first, his *gracious*, and this his *glorious Coming:* The former is past, and the latter is yet expected.

[*I come quickly*;] How shall we make good that?

1. In general, Christ's Absence from the Church, it is not long; tho you reflect upon the whole Flux of Time, from his Ascension to his second Coming, it is but a Moment to Eternity; some Hundreds of Years, that may be easily counted.

2. It is no longer than Need requires. The High-Priest, when he was gotten within the Vail, was to tarry there until his Ministration was ended, until he had appeared before God, and represented himself for all the Tribes, then he was to come out to bless the People. Jesus Christ tarrieth within the Vail, but until all the Elect be gathered. *He is not slack*, 2 Pet. 3. 9. but we are hasty. Our Times are present with us, but we must leave him to his own Time, to go and come.

3. Christ speaks this of the latter End of the World, and then it will not be long. When once he begins to set forth, the old Prophecies are accomplishing apace; and how little preparation soever there seems to be for this Work, it comes apace. It is said of the Antichristian State, *Her Plagues shall come upon her in one day.* Rev. 18. 8. And of the Jews it is said, *A Nation shall be born at once.* Isa. 66. 8. So much for the first part.

II. Here is the Churches Acclamation, *Amen. So, Lord Jesus, come quickly.* This Acclamation is double:

1. Im-

1. Implicite, and infolded in the Word, [*Amen.*]

2. Explicite, and unfolded; *Even ſo, Lord Jeſus, come quickly.*

1. For the *Implicite* Acclamation of the Church, in the Word *Amen.* The Word ſometimes is taken *nominally*, Rev. 3. 14. *Thus ſaith the Amen, the faithful and true Witneſs*; He that is *Amen*, as it is explained there, true and faithful, that will certainly give a Being to his Promiſes. Sometimes it is uſed *adverbially*, and tranſlated, *Verily:* It is either an affectionate Deſire, *Let it be*; or a great Aſſeveration, *It ſhall be.* It hath in it an affectionate Deſire: *Jer.* 28. 6. the Prophet ſaid, *Amen, the Lord do ſo, the Lord perform thy Words*, &c. When he had propheſied Peace to the People, *Amen, the Lord perform thy Words*; not to confirm the truth of his Prophecy, but to expreſs his own Wiſh, and hearty Deſire, if it might ſtand with the Will of God. Then it expreſſeth a firm Belief that it ſhall be done. Thus Chriſt often ſaith, *Amen, verily, verily I ſay unto you*, by way of ſtrong Aſſeveration. Well then, the Church expreſſeth her Faith and Deſire implicitely: *Amen*; Lord, that it were ſo; and ſurely, Lord, it ſhall be ſo; we believe it, and we deſire it with all our Hearts.

2. Explicitely; *Even ſo, Lord Jeſus, Come quickly.* From this latter Clauſe I might obſerve many things.

(1.) The ſweet and bleſſed Harmony that is between Chriſt and the Church. Chriſt's Voice, and the Churches Voice, are Uniſons. Chriſt ſaith, *I come*; and the Church, like a quick Eccho, takes the Word out of Chriſt's Mouth, *Even ſo, come.*

come. There is the ſame Spirit in Chriſt, and in the Church; for it is his Spirit that reſides with us. Chriſt, he ſpeaks in a way proper to him, by way of Promiſe, *I come*; and the Church in a way proper to her, by way of Prayer, *Even ſo, come.*

2. I might obſerve, That in the Cloſe of the World we ſhould moſt earneſtly deſire Chriſt's Coming. We have the Advantage of former Times; to us Chriſt ſaith, *I come quickly.* Now the ſet time almoſt is come, therefore our Pulſes ſhould beat more ſtrongly in putting up this Requeſt to Chriſt. *Tertullian* ſhews, that the Primitive Chriſtians did pray, *pro mora finis*, that the End might not come too ſoon, Chriſt having as yet but a ſmall Intereſt in the World, they expecting Enlargement upon Earth; but we have more cauſe to look for the Accompliſhment of his Kingdom in Heaven. *They* expected the Revelation of Antichriſt; and we expect the Deſtruction of Antichriſt: *They*, that God might be known in the World; *we*, that he might be no longer diſhonoured in the World. When great Promiſes are neat their Accompliſhment, there is a more lively Spirit ſtirring in the Hearts of the Saints. *Dan.* 9. 2, 3. *I underſtood by Books the Number of the Years, whereof the Word of the Lord came to* Jeremiah *the Prophet, that he would accompliſh ſeventy Years in the Deſolations of* Jeruſalem. *And I ſet my Face to the Lord God, to ſeek by Prayer and Supplication.*

But quitting theſe Notes, I ſhall mainly inſiſt upon this Point, *Viz.*

Doct. *That the Church, and all the faithful Members of it, do really and heartily desire Christ's second Coming.*

They look for it, they long for it, they wait for it. They *look for it*: Phil. 3. 20. *Our Conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ.* They reckon upon it, as *Rebekah* espied *Isaac* afar off. He is gone within the Vail, he is appearing before God, but he will come out again. When they see the Clouds, upon these one day will our Saviour come. Then they *long* for it. It is their Description, 2 *Tim.* 4 8. *They love his Appearing.* Wicked Men, and guilty Sinners hate and abhor it, he being to come to them as a terrible Judg. Malefactors do not long for the Assizes. But now the Saints, who are absolv'd, and washed in the Blood of Christ, it doth them good to the Heart to think of it, that one day Christ will appear in all his Glory. And then they *wait* for it; 1 Thess. 1. 10. *They wait for his Son from Heaven, even Jesus, who hath delivered us from Wrath to come.* It is *Wrath to come*, something behind the Coming of Christ, which makes it so terrible. Hell makes the Day of Judgment terrible. The Devil could not endure to hear of Christ's coming, *Mat.* 8. 29. *Art thou come to torment us?* &c. So wicked Men have the Spirit of the Devil; it is a Torment and Bondage to them, to think of the Judges Coming. But those which have their Discharge, they wait for it; it supports and bears up their Hearts in the midst of their present Afflictions, and they go on chearfully in their

their Work, notwithſtanding Lets and Troubles.

To give ſome Reaſons, why the faithful Members of Chriſt ſo really and heartily deſire Chriſt's ſecond Coming: They are of three Sorts:

1. Some in reſpect of the *Perſon* who is to come.
2. Some in reſpect of the Perſons which deſire his Coming.
3. Some in reſpect of the *Coming* it ſelf.

I. In reſpect of him who is to come.

1. His Perſon, that we may ſee him: The Children of God have delighted to look upon him through a Vail, and have had a kind of Heaven upon Earth, from beholding his Face in the Glaſs of an Ordinance: Looking upon him in the Vail of Ordinances, hath been a mighty Comfort and Refreſhing to them; now they would deſire to ſee his Perſon face to face. They know by Hear-ſay, this great Redeemer and Saviour of theirs; he wooeth them by Proxy. As *Eleazar*, *Abraham*'s Servant, was to go abroad, and ſeek for a Match for his Maſter's Son: So the great Buſineſs of the Miniſters of God, is to ſet forth our Maſter's Son. Now the Saints would fain ſee him. Nay, they have not only heard of him, but believed in him, and received him into their Hearts; nay, not only believed in him, but they have loved him greatly: 1 *Pet.* 1. 8. *Whom having not ſeen, ye love; in whom, tho now ye ſee him not, yet believing, ye rejoice with Joy unſpeakable,*

and full of Glory. It hath been a raviſhing thought to them, to think of Chriſt. And they have *taſted:* 1 Pet. 2. 3. *If ſo be ye have taſted that the Lord is gracious.* And they have felt him in the drawings of the Spirit, they live by his Life, they have found a Virtue going out from him. Now all that they deſire is, that they may ſee this great Perſon, who hath been their Redeemer and Saviour.

2. Conſider him, as in his Perſon, ſo in his *Relations* to them. Here are two Titles, *Even ſo, Lord Jeſus:* He is *Lord*, and he is *Jeſus.* He is *Lord*, as a Maſter and Husband; as *Sarah* called *Abraham*, Lord. As a *Maſter:* Good Servants will look for their Maſter's coming, *Mat.* 24. 46. And ſurely ſuch a Maſter ſhould be longed for, and looked for; for when he comes, he will not come empty-handed: *Behold, I come quickly, and my Reward is with me.* Rev. 22. 12. Here Chriſt's Servants have their Vales, but not their Wages: Here they have preſent Maintenance, that is all they have now; but then they ſhall have their Reward and Wages; here they have their Earneſt, but then they ſhall have the full Sum. Under the Law, Maſters were charged ſeverely not to defraud their Servants of their Hire; why? He hath *lift up his Soul to him*; (that is) in the middle of his hard Labours, this was his Comfort, when the Work of the Day was over, he ſhould have his Wages and his Hire at Night. So you have lift up your Souls to him, the great Pay-Day will come, and this hath born you up in all your Labours, and Travel of your Soul. Therefore as he is our Lord, ſo we ſhould look for him. And then as our *Husband*; this is a ſweeter Relation.

lation. *The Bride ſaith, Come*, Rev. 22. 17. We are here contracted and betrothed to Chriſt; *I will betroth thee to me*, Hoſ. 2. 19. But the Day of ſolemn Eſpouſals is hereafter. Here we are betrothed to Chriſt in the Covenant of Grace; Chriſt hath taken a Token from us, and left a Token with us: He hath taken humane Fleſh, carried our Nature to Heaven, that he might be mindful of us; and hath left the Spirit with us. Now there will be a longing, looking, and waiting for this Day of Solemn Eſpouſals. And as he is Lord, ſo he is Jeſus, a Saviour. With what melting Wiſhes doth the Captive long for a Saviour and Redeemer! Now *we look for a Saviour from Heaven.* Chriſt is a Saviour now, but not a perfect Saviour to the uttermoſt, never till then: Therefore the Day of Judgment is called the *Day of Redemption*, Eph. 4. 30. There is ſomething left, that every Coming of Chriſt might bring ſome Benefit; ſomething of Miſery left upon us to the laſt Day. Here we have Enemies within and without. *Within*, mighty Luſts; and therefore his Coming is *like a Refiner's Fire*, Mal. 3. 2. and *Fullers Sope.* His firſt and ſecond Coming we find oft in the Old Teſtament put together. His Coming is, *to preſent us holy, without ſpot and blemiſh.* Eph. 5. 27. Our preſent State is but a Convaleſcency, a Recovery out of Sickneſs by degrees; there is ſome Fruit of Sin left upon the Body, until the Day of the general Reſurrection, that we may have new Matter of glorifying God, juſt as we are entring into Heaven. Therefore that every Coming of Chriſt might bring us a new Benefit, the Body is to die; the old *Adam* is not quite aboliſhed, until God be All

in All. And ſo for Enemies *without* us: Here we dwell among wicked Men, whoſe Sins are a Grievance to us, and whoſe Injuries are a very great Moleſtation and Trouble: We live here, like *Lot* in *Sodom*; *His righteous Soul was vexed with their ungodly Deeds*, their filthy Converſation. But then there will be a perfect Separation between the Sheep and the Goats. Here we are expoſed to many Perſecutions; here Antichriſt is but conſuming, there he ſhall totally and utterly be aboliſhed.

II. If we reſpect the *Perſons* deſiring this Coming, there is ſomething in them to move them to it. There is,

1. The Spirit of Chriſt.
2. Certain Graces, which do neceſſarily iſſue themſelves into this Work.
3. Certain Experiences they have, which put them upon this longing.

1. There's the *Spirit* of Chriſt: *The Spirit and the Bride ſaith, Come.* Rev. 22. 17. The Holy-Ghoſt breedeth this Deſire in the Church. Nature ſaith, It is good to be here; but this is a Diſpoſition above Nature, the Spirit in the Bride. The Fleſh and corrupt Nature ſaith, *Depart*; but the Spirit ſaith, *Come.* The great Work of the Spirit is, to bring us and Chriſt together; he comes from the Father, and the Son, to bring us to the Father by the Son. All he doth, is to bring Chriſt and the Spouſe together; therefore he enkindleth in the Hearts of God's People, a ſtrong and earneſt deſire of his Coming. 2. There

2. There are *Graces* planted in us; Faith, Hope, Love, Zeal. *Faith*, that is the ground of this Deſire. Chriſt ſaith, *he comes quickly*; and this provokes and draws up the Deſire, to believe Chriſt will be as good as his Word. *John* 14.2,3. *I go to my Father, and will come again to receive you to my ſelf.* Chriſt hath ever been plain-hearted with us: he ſaith, *I come*; and the Church ſaith, *Amen*, in a way of Faith, *Even ſo, come.* If Chriſt had gone away in diſcontent, and with a Threatning in his Mouth, that we ſhould never have ſeen his Face more, then we could have had but cold Hopes, and faint Deſires; but he parted in Love, and left a Promiſe with us. The Church, and the believing Soul ſaith, *I have his Word for it:* He hath ever been punctual hitherto, and kept his Word to a tittle, and hath ſaid, *I will come again.* This upholdeth the Hearts of Believers during his Abſence: For they reaſon thus; What need had Chriſt to flatter or deceive us, or promiſe more than he will perform? Would we flatter a Worm, that we can eaſily cruſh? He can ſtrike us dead, if we do not pleaſe him; He hath been true in all things, and we have ever found him plain-hearted. Then there is Hope planted in the Saints. Hope is Faith's Handmaid, it looks for that which we believe: Faith determines the Certainty of the Thing, then Hope looks for it. This Grace was made on purpoſe that we might reach out to Heaven, and ſee if our Beloved be coming, that we might expect our full and future Happineſs. God not only provides a glorious Eſtate for us, but Grace to expect it; he works this Hope in us, that we might look after it: 1 *Pet.* 1.3. *He hath*

begotten us again unto a lively Hope. Then there is *Love* in the Saints to Chriſt. This is an Affection of Union, it deſires to be with the Party beloved; he deſireth to be with us, and we with him. Love awakeneth earneſt Longings: *O come, come! why is his Chariot ſo long a coming?* As a loving Wife ſtands upon the Shore, as ready to welcome her expected Husband: So doth Love in the Saints, they deſire to be with Chriſt, therefore they long for the Kingdom of God coming to themſelves, out of Love. *Phil.* 1. 23. *I deſire to be diſſolved, and to be with Chriſt.* And upon the ſame ground they deſire the general Reſurrection of the Church. Eſpecially is this inflamed with the thoughts of Chriſt's Love to us. He hath removed his bodily Preſence from us, yet he cannot be ſatisfied until he and we meet again. John 14. 3. *I will come again, and receive you to my ſelf, that where I am, there ye may be alſo.* And, John 17. 24. *And that you may be there with me, to behold my Glory.* Chriſt is not ſatisfied in his glorious Eſtate, until we be with him, till he hath our Company, and we be beatified with the ſight of him. Before his coming in the Fleſh, he delighted to be with the Saints, before the World was, *Prov.* 8. 31. And when the World was made, before his Incarnation, he took pleaſure to come and appear in the faſhion of a Man, and converſe with his People in humane Shape. In the Days of his Fleſh, he delighted to ſpend his Time, and buſy himſelf among them that are faithful. And when he was to go from us, he did aſſure us of returning, and cannot be quiet until we be with him. So, reciprocally (and according to our meaſure) doth Love work in us; we cannot be without

without Chriſt, therefore we long to be with him.

Then *Zeal* is planted in the Saints, and a Tenderneſs for his Glory. It is not their Intereſt only, which makes them deſire his Coming, but that the King may ſit upon the Throne, that Chriſt may reign in the moſt perfect manner, that the Day of Manifeſtation may come, that all Miſts and Clouds which are upon his Perſon, may vaniſh. The Saints, that love the Glory of God as well as their own Salvation, nay, above their own Salvation, are longing for that time when Chriſt ſhall be ſeen in all his Glory, that he may be diſhonoured no more, that Sin and Oppoſition may have an end. Here, God hath not his perfect Glory, neither from us, nor from the Wicked, neither from Angels, nor Devils. Not his perfect Glory from us, and therefore the Saints long for that time, when Chriſt may be more admired in them; it is the Comfort of their Souls, that God is glorified in their Glory, that there will a Time come when he ſhall be admired and glorified in their Glory, and when they they ſhall praiſe him for evermore, without weakneſs and diſtraction. And then the *Wicked*, that they may oppoſe and diſhonour him no more, that the whole Courſe of Juſtice may be ſeen in the Hiſtory of the World, which ſhall be produced at the Day of Judgment; that his Power may be ſeen, when Devils and all ungodly Men are trodden under foot, and all Offences taken away, and all oppoſite Powers are aboliſhed. Firſt, Chriſt would zealouſly affect us to the Glory of God, *Hallowed be thy Name*; then he would have us pray, *Thy Kingdom come:* That our Zeal for God's Glory, might make us earneſt and inſtant for his Kingdom. Then, 3. There

3. There are certain Experiences that we have here, which ſet us a longing and groaning for this time. *Rom.* 8. 23. *We which have the Firſt-fruits of the Spirit, groan within our ſelves, waiting for the Adoption, to wit, the Redemption of our Body.* When they have taſted of the Cluſters of *Canaan*, O they long to ſee the Land; they long that Jeſus, the Captain of their Salvation, the ſpiritual *Joſhua*, may lead them into the good Land. The Church hath here enjoyed Chriſt in her Houſe: *I brought him into my Mother's Houſe*, Cant. 3. 4. Now they would enjoy him in his own Houſe, have a more plentiful enjoyment of him. Wherefore have we a taſte, but to long for a fuller Banquet? Why doth God give out ſuch a Pittance, but to awaken our Deſires to look for more? Indeed theſe Beginnings are ſweet, and are a wonderful Mercy; to hear Chriſt ſay in a Promiſe, Come to me, that you may have Life. But when once they have embraced this, they will be longing for another Call, for the great Voice to ſay, *Come ye bleſſed of my Father*, &c. When Chriſt biddeth them welcome into the Kingdom of Heaven, to the Crown of Glory. When we can get any Joy in the Holy Ghoſt, a little Peace of Conſcience, any ſweet Experience of our being cleanſed from Sin, this is reviving and comfortable. But why is this given, but to ſet us a longing for the whole Harveſt? for this is but the Firſt-fruits. It is ſweet now to find Pardon of Sin, and any comfortable feeling of God's Love in the Conſcience; to have any Doubt reſolved, any Fear ſilenced and ſuppreſt; to have a glimpſe of the Light of God's Countenance, a little Elevation of the Heart in Duty. Now this draws on the

Soul

Soul to long for more; for we begin then to think, what a ſweet reviving will it be, when we enjoy the Full of all theſe things! If there be but one Promiſe now ſet home upon our Hearts, tho here we have only the Right, not Enjoiment; if we have but our Right cleared up to a Promiſe, it is very reviving. God gives us this Experience, that we may long to enjoy the thing promiſed, the full Poſſeſſion of it. When you have gone away feaſted with Loves at the Lord's Table, thou haſt ſaid, One Hours Communion with God is better than all the World. If thy Heart was melted a little in Duty, if it was affected with godly Sorrow for Sin, it hath yielded thee more Comfort, than all the Mirth and Muſick which fond Worldlings chear themſelves withal, than all their Jollity. Now this is but given as a Foretaſte, as a Prelibation, and to awaken our Deſires after more. In the Lord's Supper many times we come and drink of that Cup which God hath tempered for us; this is but a dark Prefignification of the *new Wine we ſhall drink in our Father's Kingdom.* Mat. 26. 29. and of thoſe eternal Comforts we ſhall have there, and thoſe unmixed Joys in the preſence of Chriſt. Therefore becauſe of the *Taſtes* they have had, and thoſe Beginnings of Glory, their Hearts will be more enlarged, and drawn out to look for more, and long for that happy time, when all this ſhall be accompliſhed.

III. There may be Arguments taken and drawn from the *Coming* it ſelf, that they long for his Coming. Wherefore doth Chriſt come? what are the Ends of it? It is to manifeſt his Love

to

to the Saints mainly, as to punish his Enemies, and glorify his Justice.

1. I'll mention the first, to gather the Saints together, to draw all his scattered People into one holy Body and Communion. *Psal.* 50. 5. *Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice.* Now they are scattered up and down, as God hath Service for them to do; one here, another there; they are spread in several Places, where they are like two or three Berries in the uppermost top of the Bough. That Psalm is generally acknowledged to be spoken of the Day of Judgment, then they are gathered to meet in one great Assembly; the Psalmist speaks of the *great Congregation of the Righteous, where the Sinners shall not stand.* Psal. 1. 5. At that great Day when Christ comes, all the Saints shall make but one Assembly, and one Congregation. As the Wicked shall be bundled together, and the Tares cast into unquenchable Fire; so all the Saints shall be gathered together into one great Assembly, and this glads their Hearts. Therefore we are not feasted to the full, because we have not all our Company; all the Guests do not meet together, until the Day the Son of God comes to bless the Elect.

2. He comes to proclaim our Pardon, and to pronounce the Sentence of our Acquittance juridically in Court, as Judg upon the Throne. Our Pardon is past, and seal'd as to Conscience, then he will blot out all our Sins; therefore it is said, Acts 3. 19. *That your Iniquities may be blotted out, when the Times of refreshing shall come from the Presence of the Lord.* He comes then to comfort and refresh the Souls of the Saints, by proclaiming their

their Pardon in the Ears of all the World. To whomſoever the Throne of Chriſt is terrible, it ſhould not be terrible to the Saints: If he comes as a Judg to them, he comes to acquit them upon the Throne, he means no trouble to them.

3. He comes to crown us. Certainly there is a longing for this Day and Coming; for what is his Work? He comes to crown the Saints. 2 *Tim.* 4. 8. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judg, ſhall give me at that Day.* Then he comes to put the Crown of Righteouſneſs upon our Heads, and inveſt us with all the Fruits of his Purchaſe; then the godly Chriſtian comes to have his Crown. 1 Pet. 5. 4. *When the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory, that fadeth not away.* He that hath been careful to honour God in his Relation, then the great Shepherd comes to put the Crown of Glory which fades not away, upon his Head.

Are the Children of God always in this Frame, as to deſire his Coming? Many tremble at the thoughts of it, and can have no comfort, for want of Aſſurance of God's Love; and many times the Saints do not feel ſuch Inclinations, and ſuch ardent and ſtrong Deſires.

I anſwer:

1. The meaneſt Saint hath ſome Inclination this way; he cannot but deſire Chriſt ſhould come into his Heart, and bleſs him, in turning him from his Sins; and that he ſhould come to Judgment, ſince Comfort and Reward is more naturally embraced than Duty. Whoever is begotten to God, is *begotten to a lively Hope*, 1 Pet. 1. 3. his Heart

Heart is carried this way, tho not with ſo much Strength and lively Motions as others are. Yet I grant,

2. Sometimes there may be a Drowſineſs and Indiſpoſition, when their Lamps are not burning, when they are grown careleſs, and fallen aſleep; as the wiſe Virgins ſlept, as well as the fooliſh, by a ſluggiſh Security. And the Saints may find themſelves indiſpoſed; poſſibly by the remiſſion of their Watchfulneſs; they may contract an Indiſpoſition, yet there is a Spirit ſtirring this way, which begins with the new Birth, and ſtill continues, tho it doth not always alike put forth it ſelf. A Wife deſires her Husband's coming home, yet it may be all is not in ſuch good Order. Now all Chriſtians deſire the coming of Chriſt, but they are not ſo watchful, therefore are not ſo lively. Security brings Deadneſs, until God awakens them by ſome ſharp Affliction. The Needle that is touched with the Loadſtone, yet may a little be diſcompoſed and turned aſide, but it ſettles again. This is the right Poſture and Frame of a gracious Soul, to be thus earneſtly bent and carried out after the coming of Chriſt.

3. I anſwer again: The Church doth really and heartily deſire this Coming, tho they may tremble at ſome Circumſtances of it. When we think of this great Day, and of the Book that ſhall be opened, and the impartial Proceedings, there is ſome degree of Bondage ſtill left in the Saints, that doth a little weaken their Confidence and Boldneſs. 1 *John* 4. 18. we are told, *Perfect Love caſteth out Fear, becauſe Fear hath Torment.* Until our Graces are perfect, there is ſomething of Fear.

APPLI-

APPLICATION.

Use 1. To reprove those that do not desire the coming of Christ, but put off the thoughts of it; why? Because it casts a damp upon their fleshly rejoycing: Which *put far away* the Day of the Lord, the *evil Day*; it is so to them, *Amos* 6. 3. They wish it would never come, and would be glad in their Hearts to hear such News; why? For Christ's coming is their Torment and Burthen; they look upon it as a Vengeance, and an evil Day, therefore are loth to entertain the thought of it. Saith *Austin*, *Canst thou pray that the Kingdom of God may come, when thou art afraid the Kingdom of God should come?* A carnal Man cannot say the Lord's Prayer, without being afraid; they tremble at the remembrance of it; they are afraid it should be true, and afraid to be heard; if it might go by their Voice, Christ should never come. The Voice of corrupt Nature is, *Depart from us*: *And what can the Almighty do for them?* Job 22. 17. Or if they do desire it, it is but in a slight formal manner, as those in the Prophet, that would see the Day of the Lord, yet they could not bear it. *Amos* 5. 18. *Wo unto you that desire the Day of the Lord; to what end is it for you? The Day of the Lord is Darkness, and not Light.* They little consider what they are doing, and what is their Danger, when they are making such a Prayer to God, *Thy Kingdom come.*

Use 2. For *Trial.* How are you affected towards the Coming of Christ? Are you carried out

out with such an Inclination and Bent of Heart, as the Day of your Perfection, and the Day of your solemn Enjoyment of God? Is the Bent of your Heart carried out to things to come? If there be looking, then there would,

1. Be a preparing. A Man that expects and desires the coming of a great Person to his House, will make all things ready, is careful to furnish himself: When all is sluttish and nasty, and nothing of Provision, do you look for your Guest? What have you done, as to the Day of Christ's Coming? Have you *judged your selves?* 1 Cor. 11. 31. *If we would judg our selves, we should not be judged.* Have you ever seriously passed Sentence upon your selves, according to the Law, that you may be *found in Christ.* Rom. 8. 1. *There is no Condemnation to them that are in Christ.* That you may have Christ's Righteousness to bear you out in that Day, against Christ's Judgment? Are you so as you would be found in him? Do you *live soberly, righteously, and godly in this present World?* Strict walking is a preparing and providing for this Day; you do but provide for Terror, when you give way to Sin. 2 *Pet.* 3. 10, 11. *The Day of the Lord will come as a Thief in the Night; therefore what manner of Persons should ye be in all holy Conversation and Godliness, looking for, and hasting unto the coming of the Day of God.* We should be trimming up our Lamps.

2. What kind of Entertainment do you give to Christ now? Do you entertain him for the present into your Hearts, in his Ordinances? A Woman that never cares to hear from her Husband, doth she long for his Coming? O be careful now to get Christ into your Hearts.

3. What

3. What doth this Expectation produce? what revivings in the fore-thoughts of it? *John* 8. 56. Abraham *rejoyced to ſee my Day, and he ſaw it, and was glad.* He means the Day of his Incarnation, the Day of his Abode in the World; *Abraham* foreſaw, by the *Eagle-Eye* of his Faith, through all Miſts, Clouds, Vails, and Ceremonies; he got a ſight of Chriſt's Day, and it did him good at Heart. Do the Apprehenſions of it make your Hearts ſpring and leap within you for joy? What Groanings, Longings, what dealing with God about it doth it produce? *Rom.* 8. 19. *For the earneſt Expectation of the Creature waiteth for the manifeſtation of the Sons of God.* What Support and Strength doth it give you againſt the Burthens and Sorrows of this preſent Life, to remember Chriſt will come.

Uſe 3. To preſs us to this ſweet Affection and Diſpoſition of the Saints. I might mention the Profit of it; this longing, looking, and waiting for the coming of Chriſt, it will make us heavenly in our Converſation. Chriſt is there: where ſhould we converſe moſt, but where Chriſt is? And it makes us faithful in improving our Talents: *Our Lord will come, and reckon with his Servants.* Luke 19. 15.

Thy Will be done on Earth, as it is in Heaven.

WE are come to the third Petition, which is fitly ſubjoined to the former. In the Preface we own our Relation to God, *Our Father*; in the firſt Petition we expreſs our Care of his Glory; in the ſecond, our Deſires of his *Kingdom*; and now we beg *Obedience to his Will.* We may judg of our Reſpect to his Name and Kingdom, by our Obedience to his Will, without which we neither ſanctify his Name, nor ſubmit to his Kingdom. The Kingdom of God implieth two things; his Government over us, or the Privileges which we enjoy thereby.

1. As it is taken for his Government over us, ſo there is a fair Connection between theſe two Requeſts. *Before*, we pray that God would rule us; and *now*, for a ſoft and pliable Heart, that we may be ruled by him. Chriſt is not our King, when we do our own Will. Theſe two are diſtinct; Government is one thing, and Obedience to it another: As, *Mat.* 6. 33. *The Kingdom of God, and the Righteouſneſs thereof*; they are diſtinguiſhed: The Kingdom of God we plead for in the ſecond Petition, and here for the Righteouſneſs thereof; that Chriſt may not be a Titular Prince and Sovereign, as certainly he is, when we do our own Will. Every Sovereign ſtands upon his own Will; and the more abſolute, ſtill the

the more his Will is to be looked upon as a Law and Rule. Now God being ſo abſolute a Soveraign, it is but fit his Will ſhould be done in the perfecteſt Manner: *Thy Will be done in Earth, as it is in Heaven.*

2. If you take the Kingdom of God for the *Privileges* of his Government, eſpecially if they be conſidered in their Conſummation, and final Accompliſhment, for that which the Scripture calls the Kingdom of God; by doing God's Will, we enter into his Kingdom. See *Mat.* 7. 21. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven.* It is not the Blandiſhment of a ſpiritual Complement, but a true and hearty Subjection to the Will of God, that availeth in God's Kingdom, and is intended by this Petitionary Clauſe, *Thy Will be done.*

Here conſider,

I. The Subſtance of the Petition.
II. The Circumſtances thereof.

The Subſtance of the Petition, *Thy Will be done.* The Circumſtances are two: The *Place* where, which indeed intimateth the Perſons by whom, by Men here upon *Earth:* Then the *Manner* is ſet down, in a Compariſon, *Upon Earth as it is in Heaven.*

Let me firſt open theſe Paſſages, then obſerve ſomewhat.

I. The Subſtance of the Petition, *Thy Will be done*; and there,

1. The Matter about which it is converſant, the *Will* of God.

2. The Requeſt about it, *Thy Will be done.*

Firſt; The Matter of the Requeſt, *Thy Will.* God's Name was under conſideration in the firſt Petition; his Kingdom, in the ſecond; and now his Will. And then here's a Note of Appropriation, *Thy* Will, in contradiſtinction to all others.

God's Will, it ſignifieth two things; either his Decree concerning future Events, or elſe that which God hath revealed concerning our Duty; his intended or commanded Will. The firſt is ſpoken of, *Rom.* 9. 19. *Who hath reſiſted his Will?* that is, his *Decree*, and his *Purpoſe.* And the ſecond, his revealed Pleaſure concerning our Duty, is ſpoken of, 1 *Theſſ.* 4. 3. *This is the Will of God, even your Sanctification:* The Will not of his *Purpoſe*, but it is his Law, his revealed Pleaſure. Now it is not meant here of God's *Decree*, or *ſecret* Will. Why? God's ſecret Will, that is not *known*, therefore how can it be done upon Earth? To that all are ſubject, Reprobates, Devils. But here this Petition ſpeaks of a Will, which is to be done in conformity to the good Angels. Again, we may (without Sin) will that, which God wills not by his ſecret Will; as the Life of a ſick Parent, which God purpoſeth to take away. Nay, a Man may fulfill this ſecret Will, and yet periſh for ever, as *Judas*, and many which break his Commandments, and yet fulfil his Decrees; that do that which God had determined before to be done in his ſecret Purpoſe, as it is ſaid, *Acts* 24. 28. *To do that which his Hand and Counſel had determined before to be done.* Therefore his *ſecret* Will is not here meant, but the

the Will of God *revealed*. Therefore let me here diſtinguiſh again: The Will of God is revealed two ways; in his *Word*, and in his *Works*; the one to be done *by* us, the other to be done *upon us*: the one is, *Voluntas de nobis*, God's Will *concerning us*; the other, *Voluntas in nobis*, God's Will in us, and to be done by us; the one maketh way for our *Active*, the other for our *Paſſive Obedience*. Our Active Obedience hath reſpect to his *Laws* and *Commands*, but our Paſſive to his *Providence*; we ſhew as much Obedience in the one, as in the other, in *Patience*, as in *Holineſs*: For as in *Holineſs*, we own God as the ſupream *Law-giver*; ſo in Patience, we own him as the ſupreme *Lord*, that hath a Dominion over all Events, and all things which fall out in the World. In the one we pray, *Ut nihil Dei diſpliceat nobis*, that nothing which comes from God may provoke us to unſeemly Paſſion; in the other we pray, *Ut nihil noſtrum diſpliceat Deo*, that nothing which comes from us may provoke God by unſeemly and undutiful Carriage. We principally pray for the latter here, that we may fulfil his Will revealed in the Word; and yet the other cannot be excluded. Take but this Reaſon, becauſe the Saints in Scripture expreſs their Subjection to God's Providence, in Words very agreeable to this Requeſt, to the Form of this Petition; as thoſe Believers, when they ſaw God had determined *Paul*'s Journey to *Jeruſalem*, when he went bound in the Spirit, notwithſtanding the Dangers of it, and their Loſs by his Departure, they ſaid, *The Will of the Lord be done*, Acts 21. 14. And Chriſt himſelf, ſpeaking of his Paſſion, *Mat.* 26. 39. *Not as I will, but as thou wilt: And not my*

Will, but thine be done, Luke 22. 42. So that we pray both for the one, and the other, tho with a plain difference; why? For our Active Obedience muſt be even without a conditional Deſire, that the Commands of God ſhould be repealed; we cannot ſo much as deſire God ſhould diſannull his Law, and repeal thoſe Statutes he hath enacted: Yet we may deſire conditionally, if God ſee fit, the removal of our Affliction, and that Condition of Life, to which we are determined by his Providence. *The Commandment is not grievous* in it ſelf, 1 *John* 5. 3. yet the Affliction in its own Nature is grievous, *Heb.* 12. 11. We may deſire more knowledg of God's Law, yet we may not deſire more experience of Affliction; the one is more abſolutely neceſſary than the other. We are not only to obey actively, but to love the Commandments of God, and to have our Hearts carried out in a greater eſteem, and to prefer them before Liberty it ſelf; but I doubt whether we are ſo concerning our Afflictions, to prefer them before Freedom and Exempt[illegible] and the Welfare of our Nature.

Well then, you ſee what is meant by the Will of God, which is the Matter about which this is converſant.

Then here's the Note of Appropriation, *Thy* Will, in oppoſition to our own Will, the Will of Satan, the Wills of Men.

1. To our *own* Will, which is the proudeſt Enemy Chriſt hath on this ſide Hell, and the cauſe of all the Miſchief which doth befall us. The great Conteſt between us and God is, whoſe *Will* ſhall ſtand, God's *Will*, or ours. In every Sin we ſlight the *Will* of God, and ſet up our own. We

deſpiſe

deſpiſe the Commandment, 2 Sam. 12. 9. Not groſly and formally; *David* did not ſlight the Commandment, and ſay, *Tuſh, it is a fooliſh Law*; but by neceſſary Interpretation we ſlight the Law of God, and ſet up our own Will. Therefore when we pray, that God's Will may be done, we do in effect renounce our own Will, thoſe *Wills of the Fleſh and Mind*, Eph. 2. 3. which the Apoſtle ſpeaks of; ſo it is in the Greek. The Soul is never renewed, until the Will be renewed, till the Will be broken. And therefore Self-denial is made one of the firſt Principles of Chriſtianity, the denying of our own Will. The Will is the leading part of the Soul. Tho the New Creature begins with the Mind, yet it comes not to any Perfection, it is not formed, until the Will be ſubdued to God, until Grace be ſeated in the Heart. When a Man treadeth on a dry Hide, one part or other will be apt to rebound, and leap up againſt him, till he ſtands in the middle and Center: So, until Grace be ſeated in the Heart, Corruption will recoil. When a Bird's Wings are broken, it can flie no longer; ſo when the Will is ſubdued, then the work of Grace begins. The Mind is the *Counſellor*, but the Will is the *Monarch* and Prince, which ſways and rules all in the Soul. Again, the Will is more corrupted than the Mind; the Underſtanding is much blinded, but the Will is more depraved. The Mind hath a little Light, and is apt to take God's part ſometimes, by ſuggeſting good Motions; but the VVill doth more *abhorr* and *refuſe* Good, than the Underſtanding is *ignorant* of it. VVe are *convinced* often, when not *converted*. Therefore this is the main thing, that our corrupt VVills may be ſubdued to God;

Let thy VVill be done, not our own.

2. *Thy* VVill, in oppoſition to Satan's VVill. Our Luſts are called his Luſts; *John* 8. 44. *The Luſts of your Father the Devil ye will do.* They are of his inſpiring, of his cheriſhing; the grand *Incubus* of Hell is the Father of theſe Brats, and ſinful Productions. So, 2 *Tim.* 2. 26. the Holy-Ghoſt ſpeaks of carnal Men, that they are *taken captive by Satan at his will and pleaſure.* VVicked Men are at Satan's beck, and they do his will. The Devil ſets ſuch a Luſt at work, the Man obeys preſently: The Devil ſtirs ſuch Luſts by his Arts and Engines, and obſerves ſuch a Luſt will be moſt prevalent at ſuch a time; the Man is taken by Satan's Will. Now, *Thy VVill*, &c. we deſire the Lord's Grace, that we may not comply with the Devil's Motions.

3. Thy Will, in oppoſition to the Wills of *Men.* 1 Pet. 4. 2. *That he no longer ſhould live to the Luſts of Men, but to the VVill of God*; not according to the Wills of Men, but according to the Will of God. In our natural State we are apt to be ſwayed by the Luſts and Humors of others, according as the Poſture of our Intereſt is determined; and therefore it is a good piece of Self-denial to ceaſe from the Luſts of Men, from the Humors and Cuſtoms of thoſe whom we fear, and from whom we hope: And until we ceaſe from Men, in vain do we expect to ſerve God.

Thus for the Matter about which this Requeſt is converſant, *Thy VVill.*

Secondly; Here is the Requeſt it ſelf, *Be done*; what doth this imply, when we ſay, Let thy Will *be done?*

1. We

1. We beg a Heart to do it. *Deut.* 5. 29. *O that there were such an Heart in them, that they would fear me, and keep all my Commandments always!* It is not enough to set our selves to do what God hath commanded; but we must get a renewed, sanctified Heart.

2. We beg Skill to do it. Psal. 143. 10. *Teach me to do thy will, for thou art my God.* We beg that God would teach us, and lead us forth in the Obedience of his Will.

3. We beg Strength to do it. It is said, *Heb.* 13. 21. *The God of Peace,—— through the Blood of the everlasting Covenant, make you perfect in every good Work, to do his Will.* We beg Strength, that we may do what is pleasing in his Sight. In our Will there is a double Mischief; it is opposite to, and averse from God. *Rom.* 8. 7. *The carnal Mind is Enmity against God; for it is not subject to the Law of God, nor indeed can be.* And it is strongly inclined to other things; and this both by Nature, and by evil Custom. There is an Aversation from God which is natural, and which is increased by Custom; therefore it is God must give us a Heart to do his Will, and Skill and Strength. Thus God, he must draw us off from other things, which is called the *Circumcising of the Heart*, Deut. 30. 6. He must draw us off, and he must draw us on too. As he pares away the Foreskin, the Fleshiness which cleaves to our Hearts, and inclineth us to seek our own Will, in hunting after Pleasures, Honours, Profits: So doth the Lord draw us to himself; *Cant.* 1. 4. *Draw me*, and *we will run after thee.*

III. Let's

II. Let's come to the Circumſtances of the Petition, [*In Earth, as it is in Heaven.*]

Firſt, The *Place*, wherein alſo the *Perſons* are noted, *in Earth*, that is by the *Men* which live upon Earth. Why is this mentioned *on Earth?*

1. The Earth is a place of our Exerciſe and Trial, and now is the time to ſhew our Self-denial, and our Obedience to God, to deny our own Will, and do the Will of God; *John* 17.4. *I have glorified thee upon Earth.* This is a Work that muſt not be ſuſpended until we come to Heaven: it will not be thank-worthy then, when there is no Interruption, no Trouble, no Moleſtation there: but here, *I have glorified thee on Earth*, where ſo few mind the Work, and where there are ſo many Diſtractions and Temptations to divert us.

2. The Earth is the only place where this Work is begun, or elſe it ſhall never be done hereafter. Inſtance in any thing that is the Will of God. Here we muſt *believe*, or there we ſhall never *enjoy* (*Luke* 2.14.) *Peace upon Earth.* Now God offereth Grace, and now it is his Will we ſhould come out of our Sins, and accept of Chriſt to the ends for which he hath appointed him. And here we muſt be *ſanctified*, elſe we ſhall be filthy for evermore. Corn grows in the Field, but it is laid up in the Barn. Now is the time of minding this Work here upon Earth.

3. That while we are upon Earth, we might *long* for that *happy* Eſtate we ſhall have in Heaven, wherein we might ſerve God. Therefore Chriſt in his Prayer would have us think how God is glorified and obeyed there, that we might

ſend

ſend up hearty Wiſhes after that perfect Eſtate, when we ſhall ſerve God without Wearineſs, and without Diſtraction.

4. Upon Earth, to ſhew, that we pray not for thoſe in the *other* World, but for thoſe upon *Earth*. We do not pray for the Saints departed, they are out of harms way, paſt our Prayers, being in their final Eſtate. We pray not for the *Dead*, but for the *Living*. Thus for the firſt Circumſtance in this Petition, the place where.

Secondly, There remains nothing but the laſt, and that's the *manner* how this is to be done; [*As it is in Heaven.*] *Chryſoſtome* obſerves, that this Clauſe may be referred to all the former Petitions; *Hallowed be thy Name upon Earth, as it is in Heaven. Thy Kingdom come upon Earth, as it is in Heaven.* But certainly moſt proper it is to the matter in hand. But what is the ſenſe? How is God obeyed in Heaven?

There are in Scripture three Heavens, the Airy Heaven, the Starry Heaven, and the Heaven of Heavens. In all theſe Heavens God's Will is done. God is obeyed in the *lower* Heaven, you ſhall ſee in *Pſal.* 148. 8. *Fire, Hail, Snow, and Vapours, ſtormy Winds fullfilling his Word.* Winds and Storms, and all thoſe things which ſeem to be moſt tempeſtuous and unruly, to be the diſorders of Nature, they are at God's beck. Then in the *Starry* Heaven, *verſ.* 6. *He hath made a Decree which ſhall not paſs:* They are under a Law and Statute, and are not exorbitant and excentrick, do not alter their Path; the Sun riſeth, ſetts, and knows the juſt point of his Compaſs. But it is chiefly meant of the Heaven of Heavens, where Angels and bleſſed Spirits are, and they obey

obey God perfectly. *Pſal.* 103. 20, 21. *Bleſs the Lord, ye his Angels, that excel in Strength, that do his Commandments, hearkening unto the voice of his Word. Bleſs ye the Lord, all ye his Hoſts, ye Miniſters of his that do his Pleaſure.* The Angels do his Commandments, and are hearkening to the Voice of his Word, are at God's beck to be ſent up and down, to aſcend and deſcend as God will have them; ſo with reſpect to this doth Chriſt ſay, *Thy Will be done on Earth, as it is in Heaven.*

But here again, why is this added, *As it is in Heaven?*

1. To *ſweeten* our *Subjection* to God's Will. We upon Earth are not held to a harder Law and Task, than they in Heaven. The Angels, they are not *ſui juris*, at their own diſpoſe: They have many Priviledges above Man, yet have no Exemption from Homage and Duty to God. They have an Exemption and Freedom from Trouble, and Sickneſſes, and Diſeaſes, and the neceſſities of Meat and Drink, and all the Moleſtations and Infirmities of the Fleſh which we lie under; but are not freed from the Will of God, but they obey his Commandments, hearkning to the voice of his Word. Theſe Courtiers of Heaven are Servants of God, and Fellows with us in the ſame Obedience; none is too great to obey God. The Angels which excel in Strength, they obey his Will, and ſo muſt we; nay, they obey his Will with a holy Awe and Fear, that they may not diſpleaſe him in the leaſt; for it is ſaid of *Michael* the Arch-angel, *Jude, verſ.* 9. *That he durſt not bring againſt the Devil a railing Accuſation, but ſaid, The Lord rebuke thee.* He had not boldneſs to ſpeak one uncomely Word,

or

or one unſeemly Word, to do any thing that was diſpleaſing to God.

2. As to ſweeten our Obedience, ſo to ſhew us the Reaſonableneſs of this Obedience. We would have the *Happineſs* of the Angels, and therefore, certainly we ſhould come into a Fellowſhip in their *Duty*; it is but equal we ſhould imitate their Holineſs. If we would have Communion with them in *Glory*, we ſhould have Communion alſo with them in *Grace*. *Mat.* 22. 30. it is ſaid, we ſhall be ἰσάγγελοι, *like the Angels of God*. We ſeek after the ſame Glory and Happineſs which they have: to ſtand before the Lord, and to behold his Face, that's their Happineſs. Surely if we would have the reward of Angels, which we upon Earth are aſpiring and looking after; it is but equal we ſhould do the Work of Angels, and write after their Copy.

3. Therefore doth Chriſt uſe this Compariſon, that we might not miſcarry by a *low Example*. How apt are we to follow the track, and to take up with an eaſy and low rate of Obedience, *Luke* 18. 11. that put great Confidence in that, *God, I thank thee, I am not as other Men*. Now becauſe we have few Examples in the World, and thoſe we have, have their Spots and Defects, and are very ſuſceptible of Evils, and apt to miſcarry by them; therefore Chriſt would carry us up to look after a Heavenly and Cœleſtial Patern; he propoundeth the Angelical Perfection as a Patern and Example. He that ſhoots at a Star, will ſhoot higher than he that aims at a Shrub: Surely the higher the Patern that we aim at, the greater will our Obedience be. Wicked Men they think that every thing is enough in Religion, though it

it be never ſo little; but the Godly cannot ſo eaſily ſatisfy themſelves, they are preſſing and haſtening on more and more.

4. To teach us that we are not only to look to the *Quid*, but to the *Quomodo*; not only to what we *do*, but alſo in what *manner* we yield Obedience to God; therefore Chriſt would not teach us to pray only, *Thy Will be done*, but *as it is in Heaven*, in ſuch a manner. God reſpects not only the doing of what he hath required, but alſo the manner of it; that we may not only do *good*, but *well*; it is the Adverb which crowns the Action. We are to conſider with what Heart we go about it. *Prov.* 2. 16. *The Lord weigheth the Spirits.* That which he putteth into the Ballance of the Sanctuary is, with what Spirit, with what Heart we go about the Work, that's it he weigheth and regardeth. Now that we may look not only to the matter of Obedience, but alſo to the manner how we do it; therefore doth Chriſt give us this Patern.

Object. But you will ſay, Our Obedience is accompanied with many Defects and Infirmities; therefore, how can we ſerve God as the Angels do in Heaven? How ſhall we take Comfort in our Obedience, if this be our Patern?

I anſwer,

1. Though we cannot do it in the ſame *meaſure*, yet we ſhould do it in the ſame *manner*; though there be not an exact Equality, yet there ſhould be ſome anſwerable Reſemblance: Our Obedience ſhould not be wholly different in the kind and manner of it from theirs which ſerve God in Heaven, though for the degree and rate we cannot come up to their Patern.

2. Though

2. Though we do not attain to this Perfection in this Life, yet we muſt aim after it, long for it, and pray for it. *Aim* after it, not ſluggiſhly content our ſelves with any low degrees of Obedience, but aim at the higheſt. And to *long* for it; there is a time coming, when we ſhall be perfect; when we ſhall be not only as the Angels are, but as Chriſt is, *We ſhall be like him*, 1 John 3. 2. And we *pray* for that on Earth, what is expected in Heaven; we pray for what we do expect from the final and conſummate Eſtate, when we ſhall be as the Angels of God, and pefectly do his Will.

I come to the Points; they are three.

1. It concerns them very much that would in Prayer own God as a Father, and pretend a reſpect to his Glory and Kingdom, to ſee that his Will be done here upon Earth.
2. It is the Lord that giveth to will, and to do, thoſe things which are pleaſing in his ſight.
3. God doth not only look to this, that his Will be done, but to the manner how it is done.

I. It concerneth them very much, that would in Prayer own God as a Father, and pretend a reſpect to his Glory and Kingdom, to ſee that his Will be done here upon Earth.

I ſhall prove it:

Firſt, By the Arguments intimated in the Point.

1. As

1. As we pray to God, we ſhould ſee his Will be done, upon a double account; as real and ſucceſsful.

(1.) As we would expreſs a *Reality* and *Sincerity* in Prayer. They mock God, that pray they might do his Will, yet have no care to do it; that declaim againſt their Luſts, yet hug them, and keep them warm in their Boſoms. We oftner pray from our *Memories*, than our *Conſciences*; and oftner from our *Conſciences*, than our *Affections*: from our Memory, as we repeat Words by rote, without ſence or feeling, or Conſideration of the Importance of them. From our Conſciences, rather than Affections. *Auſtin* obſerves of himſelf; while he was under the Power of his Luſts, he would pray againſt Concupiſcence, but his Heart would ſay, *at noli modo, timebam enim ne me exaudiret Deus*; but, Lord, not yet, for I am afraid leſt God ſhould hear me. Conſcience tells us that ſuch things muſt be done, and asked; thus we put a little of our Conſcience in Prayer, but nothing of Affection and ſerious Deſire. Many would be loth God ſhould take them at their words, when they ſeem to reſign up themſelves to his Will, and think of parting with their Luſts, it is bitter and irkſome to them; as *Phaltiel* (*Michal*'s Husband) *went after her, going and weeping*; 2 Sam. 3. 16. Now if we would manifeſt our Prayers to be real, we ſhould labour to perform the ſame, otherwiſe we are but like thoſe Souldiers which ſpate upon Chriſt, and buffeted him, yet cry'd, *Hail, King of the Jews*; ſo it is but a mockage to ſay, *Thy Will be done*, yet have no care to do it. Matth. 15. 8. *This People draweth nigh unto me with their Mouth, and honoureth*

honoureth me with their Lips; but their Heart is far from me. There is no *Reality* in the Prayer, whatever be in it, if the *Heart* be not in it. Some Men's Prayers are but the Fruit of *Wit* and *Memory*, others but the reſult of their *Judgments*, what is *fit* to be done, rather than of their *Hearts*, what they *deſire* to be done; and they are only good ſo far as they do more ſolemnly expreſs God's *Right*, not their inward *Deſires*.

(2.) If we would have our Prayers *ſucceſsful*. Pſal. 66. 18. *If I* [*regard*] *Iniquity in my Heart, the Lord will not hear me.* Clearly, if we will not do *God's Will*, there is no reaſon he ſhould regard *our Will*. *If I regard Iniquity in my Heart:* there may be *Sin* in the Heart, but if I *regard* it there, God will not hear me; if I entertain an *Affection* to it. When the Wind blows, ſome cold Air will get into the Chamber, though the Door be ſhut never ſo cloſe; but to leave the Door open for it, doth not argue ſuch a care of Health as is requiſite: There will be Sin in the Children of God, but it is not allowed. Love to any known Sin, makes our Prayers to God to be without ſucceſs. So *Prov.* 28. 9. *He that turneth away his Ear from hearing the Law, even his Prayer ſhall be Abomination.* God uſeth often the Law of Retaliation, will pay home Sinners in their own Coin; we will not hear him, therefore he will not hear us. The ſame Argument we have to urge to God in Prayer, that God hath to urge to us for Duty and Obedience. What Argument will you uſe to awaken your Confidence and Affection? *By the Blood of Chriſt we have boldneſs to come to him*; Heb. 10. 19. and Eph. 3. 12. This is not only an Argument to be urged in Expectation of

Mercy, but alſo in the enforcement of *Duty*, when God beſeecheth you by the Bowels of Chriſt to do his Will, and to mind his Work. If the Blood of Chriſt cannot prevail *with us*, to bring us up to the *Will* of God; how can we expect it ſhould prevail *with God* to bring us in Returns of *Bleſſing?* When God ſpeaks, we ſlight him; therefore when we ſpeak, God may caſt off our Prayers.

God ſpeaks more *wiſely* to us than we can to him; we ſtammer, and liſp, and ſpeak fooliſhly in our Prayers to God. There is far more *reaſon* why we ſhould hear God, than God hear us: For there is more *Equity* in his *Precepts*, than there is *Reaſon* in our *Prayers*; and we are bound to obey God's Will, more than he is to grant our Requeſt: and therefore if we would not have God turn away his Ear from our Prayers, we ſhould not turn away our Ears from hearing his Law and Counſel. John 9. 31. *Now we know that God heareth not Sinners: but if any Man be a Worſhipper of God, and doth his Will, him he heareth.* It is a general Maxime, Thoſe which were ready to deprave Chriſt's Actions, were poſſeſt of the Truth of this; *If any worſhip him, and do his Will, him he heareth:* Joh. 9. 32. It is not enough to keep up a form of worſhipping, but we muſt be tender of his Will, that's the way to get a gracious Anſwer. Thus as we pray, we are bound.

2. As *God's Children*, ſo we muſt do *his* Will. Mal. 1. 6. *If I be a Father, where is mine Honour? and if I be a Maſter, where is my Fear?* Relations to God are not *bare Titles*, and grounds, whereby we may expect favour from God; but they carry in their Boſom Obligations to *Duty* on our

our part. Many will give God good Words, and fair Titles, but there is no care had of complying with his Will. Nay, your owning that Relation will aggravate your Sin, and be a Witneſs againſt you: You owned me your Father, and have not done my Will. So *Matth.* 12. 50. *Whoſoever ſhall do the Will of my Father which is in Heaven, the ſame is my Brother, and Siſter, and Mother.* Theſe may be ſure of a comfortable Relation to God, and that God will own them in that Claim, when they make it their Buſineſs to do his Will; otherwiſe you reproach God, rather than worſhip him. When you do your own Will, and call God Father, you lay the Devil's Brats at his Door; you pretend to God, and take his Name upon you; therefore thoſe that ſay, *Our Father*, muſt alſo ſay, *Thy Will be done.*

3. Thoſe that would have reſpect to God's *Glory*, muſt do his *Will.* This is the *Honour* of God, when you are at his *Command.* God glorified in *Abraham*; rather *Cyrus* than *Abraham* is there meant, as the Context ſhews; ſee *Iſa.* 46. 11. *Iſa.* 41. 2. *The Man from the Eaſt, whom I have called to my Foot.* When you are at his beck, ready to go ſtep by ſtep with God; as God leads you, you are ready to follow. It was the Honour of the *Centurion*, that had his Souldiers at ſuch a Command, that when he ſaid to one, *Go, he went*; *and to another, Come, and he came: Matth.* 8. So it is God's Honour, when he can bid you do nothing but you are ready to obey, though with the greateſt hazard and loſs of all.

4. Our *Subjection* to his Kingdom. God ſtands upon his Authority. What's a King without Obedience? Chriſt is never received as King, but

where his Will is obeyed; otherwiſe we mock him with an empty Title. The High-Prieſt's Servants ſaid, *Hail, King of the Jews*, in mockage; thus it is to own him as King, when we will not yield Obedience. Then do we deſire that his Kingdom may come indeed and in power, when we reſolve to do his Will; to love as God will have us; and hate, fear, and hope as God will: *Pſal.* 143. 10. *Thou art my God, teach me to do thy Will.* If you own God as Soveraign, you muſt be in ſubjection to his Will. Thus this Prayer will yield us Arguments, as we own him as a Father, as we profeſs reſpect to his Glory and Kingdom.

Secondly, I ſhall bring other Arguments to perſwade this, to make Conſcience of God's Will.

1. The Example of Chriſt Jeſus, who wholly yielded up himſelf to the Will of God; and wilt thou ſtand upon thy terms? *Jo.* 5. 30. *I ſeek not mine own Will, but the Will of him that ſent me.* Chriſt did not ſeek to pleaſe his human, his own natural Will, but the Will of his Father. This is true Religion, to be like him whom we worſhip. Now we are never like Chriſt, until we make doing of God's Will to be the great buſineſs of our Lives: Wherefore doth he come into the World? He tells you, to do his Father's Will; *Luke* 2. 49. *Wiſt ye not that I muſt be about my Fathers buſineſs?* This was his ſole Employment: ſo it ſhould be ours, if we have the ſame Mind which Chriſt had.

2. Conſider God's *Right*. We are not at our own diſpoſe, but at the Lord's uſe. God hath a right in us as he created us. The Perfection of every thing lieth in fulfilling the Creator's Will, for

for that's the end wherefore they were made. The Creatures *are all thy Servants, and continue this day according to thine Ordinances:* Pſal. 119. 91. We owe our Being, and all we have, from him. We ſee among Men, Dependance begets Obſervance; a Man that lives upon another, will be careful to pleaſe him. Thou holdeſt all by the Indulgence and Bounty of God, therefore it ſhould be thy ſtudy to do his Will. Jeſus Chriſt hath bought thee; 1 *Cor.* 6. 20. *Glorify the Lord in your Souls and Bodies, which are Gods:* That is God's which he hath bought. A Servant that was bought, when Men were ſold for Slaves, he was his Maſter's Money; ſo his Strength, Time, Service, belonged to his Maſter. We are God's, becauſe he hath bought us, therefore we cannot live as we will: for this is the property of a Servant, that he cannot live as he will. Again, as God hath *begotten* us anew, regenerated us: what's the aim of his Grace? *That we ſhould no longer live in the Fleſh, to the Luſt of Men, but to the Will of God:* 1 Pet. 4. 2. It is the aim of Grace to cure the Diſorders of the Will, and to bring us to a ſtricter bond of Duty and Service to God. And indeed if Grace hath had its Fruit and Power upon you, you will *give up your ſelves to God:* Cant. 7. 10. *I am my Beloved's:* You are your Beloved's, to be uſed by him as he pleaſeth. So that unleſs you will retract your Vows, you will make Conſcience of doing the Will of God, for he hath a manifeſt right in you.

3. Conſider our own *Incapacity.* There is great Reaſon why our Wills ſhould be given up to the Will of God, becauſe we are not able to manage them our ſelves. By the Law of Nations, Fools, and mad Men, muſt have a Guardian,

they have loſt the Dominion and Power over themſelves, they are to be ruled by another, they are Slaves by Nature, that muſt be guided by another: *Tit.* 3. 3. We are all by Nature Fools, and it is the greateſt Miſchief that can be, to be left to our own Wills; and therefore when God requireth the Reſignation of our Wills, it is but as the taking of a Sword out of a mad Man's hand, which will be the cauſe of his own Miſchief and Ruine: *Nemo læditur niſi a ſeipſo*; no Man is hurt by any but by himſelf, tho he may be troubled by others. Now ſince we cannot manage our own Will, it is fit we ſhould have a Guardian; and who is more wiſe than God to govern us? A Merchant, tho he owns the Ship, and hath ſtor'd it with Goods, yet becauſe he hath no Skill in the Art of Navigation, he ſuffereth the Pilot to guide it. Certainly we ſhall but Shipwrack our ſelves, unleſs we give up our ſelves to be guided by the Spirit of God according to his Will.

4. The benefit that accrueth to us by doing his Will; we ſhall have his Favour here, and his Glory hereafter. His *Favour here*, which is that which endeareth us to God: *Acts* 13. 22. *I have found a Man after mine own Heart, which ſhall fulfil all my Will:* Theſe are Men after God's own Heart that do his Will. And tho we have great Infirmities, yet becauſe we are bent to do his Will, they will be paſſed over; as *David* had his Infirmities, yet becauſe it was in his Heart to do the Will of God, therefore this is a Man after my own Heart. And you ſhall have the *Glory of God hereafter:* 1 John 2. 17. *The World paſſeth away, and the Luſts thereof: but he that doth the Will of God,*

God, abideth for ever. Thoſe things that our Wills carry us to, they periſh. The Inclination of our Heart carrieth us to the World, Riches, Honours, Pleaſures; but the Will of God carrieth us to an everlaſting Eſtate. *The World paſſeth away, and the Luſts thereof:* There will a time come, when thoſe things we will, and are ſo ſtrongly addicted to, and *luſt* for, will be gone; we ſhall have no Reliſh, no Savor in them, no Appetite to them. When Men are leaving the World, then they cry out how the World hath deceived them; but now he that doth the Will of God *abideth for ever.* Never any repented of doing the Will of God; this will ſtick by us to all Eternity, and bring us to everlaſting Happineſs.

Uſe 1. To ſhew how far they are from any ſincere reſpect to God, that upon the leaſt occaſion tranſgreſs his Will, and break through Bonds and Reſtraints God hath ſet to them: The Heart is never right, but when it lieth under the awe of a Command. Many will fear a *Puniſhment*, but it is ſaid, *Prov.* 13. 13. *He that feareth the Commandment*; if the Commandment ſtands in his way, he dares not break through, it is more than a Hedg of Thorns, or if Lions ſtood in the way. But on the other ſide, when Men make no bones of a Commandment, when they will *tranſgreſs for a pair of Shoes*, (as the Prophet ſaith) when every ſmall Temptation is enough to draw them off from God, it ſheweth how little ſincere reſpect they have to God.

Uſe 2. It ſerves to preſs us to a more tender regard to the Will of God. To this end conſider theſe *Motives.*

Mot. 1. His abſolute *Authority* to command. 1 *Tim.* 6. 15. *Who is the bleſſed and only Potentate, the King of Kings, and Lord of Lords:* His Will is enough. I am the Lord, you ſhall do thus and thus.

2. Conſider the *Equity* of what he hath commanded; *Rom.* 7. 12. *The Commandment is holy, and juſt, and good.* Nothing God commandeth, but what is agreeable to his own *Nature*, and what is ſuited to our *Benefit.* It is no burden to live juſtly, ſoberly, and holily in Communion with God. It is not a Burden, but a great Advantage: The Yoke of Chriſt is a bountiful Yoke. Our Service and Duty hath its own Reward in the very Mouth and Boſom of it. It is no great wrong to us to govern our Affections, to live ſoberly, chaſtly, and in the Exerciſe of holy Services; here is nothing but what raiſeth and ſublimates the Nature of Man. If the Commandment of God had been to *offer our Children in Sacrifice*, or any of thoſe Barbarities which were practiſed among the *Gentiles*; yet this had been enough, *I am the Lord:* But when he hath given ſuch holy and good Commands, which makes you live more like Men, like reaſonable Creatures, you ſhould be tender of the Lord's Will.

3. To be given up to our *own Will*, is a great Judgment. When the Lord hath a mind to deſtroy a People, he gives them up to their own Will; *Pſal.* 81. 12. Iſrael *would none of me; ſo I gave them up unto their own Heart's Luſt: and they walked in their own Counſels.* It is the greateſt Judgment which can be laid upon any Creature, that he may have his own Will. A Man may

may be given up to Satan, yet recover; 1 *Cor.* 5. 5. *Deliver ſuch a one to Satan for the Deſtruction of the Fleſh, that the Spirit may be ſaved in the day of the Lord Jeſus.* He may be given up to Satan for his Exerciſe and Trial; but when he is given up to himſelf, to the ſway of his own Heart, to be beſotted with his own Counſels, and to have his own Luſts, what a heavy Judgment is this? When *Balaam* would not be ſatisfied, God ſaid to him, *Go*, *Numb.* 22. 35. He had his Anſwer before, again and again, but he would be inquiring ſtill; *Go*, and that was his Puniſhment.

4. It is the trueſt *Liberty* to be ſubject to the Will of God. Then, *when the Son of God ſhall make you free, you ſhall be free indeed:* John 8. 36. How doth the Son of God make us free? not *from* Duty, but *for* Duty. He that lieth under the dominion and power of any Sin, is a very Slave. But then are we free indeed, when we are looſed, not from a due Subjection to God, but from the Power of the Devil. It is not Liberty to be free to do what we pleaſe, Good or Evil; but the more determined we are to Good, the more Freedom; for that's a Liberty which comes neareſt to the Liberty of God, who is a moſt free Agent, and yet cannot ſin: ſuch a Liberty is in God, Chriſt, and the Angels in Heaven; ſurely they do not live a ſlaviſh Life, that are ever praiſing and lauding of God. It will be the greateſt pleaſure in the iſſue to deny our own Will, and do the Will of God. The more we are inlarged for this, the greater is our Happineſs: then we have the Happineſs of the Spirits of juſt Men. None among Men have greater

Happineſs.

Happineſs than glorified Saints, yet none have leſs of their own Will. Why ſhould we account that a Bondage, which is part of our Happineſs? In Heaven, glorified Spirits there are not complaining of any Burthen, yet they have no Will of their own, but they will and nill as God doth.

5. He that hath a Heart bent to do the Will of God, he hath the cleareſt knowledg of the Mind of God. John 7. 17. *He that will do the Will of God, he ſhall know of the Doctrine, whether it be of God.* It is not the ſharpneſs of Parts that pierceth into a Truth, eſpecially into a controverted Truth, when the Duſt of Contention is raiſed; but he that is moſt cloſe in walking with God, it is he that knoweth his Mind. A blunt Iron, when hot, and in the Fire, will pierce deeper into an Inch-Board, than a ſharper Tool that is cold: So a Man that hath pure Affections for God, a Heart to do the Will of God, pierceth deeper many times into controverted Truth, and ſees more of the Mind of God in that Truth, than a Man of Parts doth. There are many Miſtakes about the Will of God; now make Conſcience of Obedience, do not conſult with the Intereſt of your own private Paſſions, and then you ſhall know the Mind of God. It is juſt with God to with-hold the Light from them that conſult with their Luſts and Intereſts, and carnal Humors, for theſe blind the Mind, and only like and diſlike Things, as they ſhall reliſh with their Luſts.

6. God will ſurely puniſh the Violation of his Will. This implieth two things:

(1.) That God takes notice of it; he obſerves whether his Will be done, yea, or no. The *Rechabites* were tender of the Commandment of their

their dead Father, which could not take cognizance of their Actions; but it was the Will of their Father, and they would keep to the Will of the Dead, *Jer.* 35. 14. But now the Lord ſeeth whether his Will be kept, yea, or no. *Prov.* 15. 3. *The Eyes of the Lord are in every Place, beholding the Evil and the Good.* Where ever you are, God is with you. As the Prophet ſaid to *Gehazi*, *Went not mine Heart with thee?* 2 Kings 5. 26. meaning his prophetical Spirit. The Lord's Spirit goeth along with us where ever we go, he obſerves what we do. When Jeſus Chriſt was in the Throng, he ſaith, *Who is it that toucheth me?* He was ſenſible Virtue paſſed out from him, when one touched him by Faith: So in the Throng of Creatures we depend upon God; he knows what Virtue goeth out to preſerve thee and me in Being. Theſe are fit Inſtances to ingenerate in our Minds a ſenſe of God's Omniſcience.

(2.) He will ſeverely puniſh. *Jam.* 4. 12. *There is one Law-giver, who is able to ſave, and to deſtroy.* There are many Law-givers in the World, that have Power of Life and Death, but that's only of Life Temporal: But there is one Law-giver, that can reward with eternal Life, and puniſh with eternal Death. So God truly and properly hath the Power of Life and Death. Therefore ſince he can puniſh ſo ſeverely, we ſhould not ſtand out againſt God's Will. Many times the doing God's Will is irkſom to Fleſh and Blood; but remember, Hell will be worſe. When we preſs Men to Faith, Repentance, and new Obedience, and tell them, this is the Will of God concerning you, that you do believe in Chriſt, walk holily and humbly with God; what ſaith the Man?

Man? Shall I mope my ſelf, and ſit mourning in a Corner, and ſpend my Life in a dark melancholy manner, in going from one Duty to another? This is far better than to ſit howling under the Wrath of God for evermore.

For *Directions.* If you would do the Will of God, then,

1. There muſt be ſome ſolemn Time of reſigning and giving up thy Will to him. Naturally we are averſe: Now whoſoever is brought unto God, he comes and lays down the Weapons of his Defiance at God's feet. God hath a Right to us, and he will have this Right confirmed by our Grant and Conſent. *Rom.* 12. 1. *I beſeech you by the Mercies of God, that ye preſent your Bodies a living Sacrifice, holy, acceptable unto God.* There cannot be a more acceptable Sacrifice to God, than the Reſignation of our own Will to him. See how *Paul* comes, and layeth down the Buckler, when God had him under; *Acts* 9. 6. *And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do?* There will be a time, when you will ſolemnly give up the Keys of your own Hearts to God, and bid him come and enter. *Paul*, that now did nothing but threaten, and breath out Terror to the Children of God, when God had humbled him, then he lies at God's Feet. When you are truly humbled, you will deſire God to come and take poſſeſſion of your Hearts, and reſolve to come under his Yoke. *Mat.* 11. 28. *Take my Yoke upon you, and you ſhall find Reſt for your Souls.* Chriſt will force it upon none. In the Matrimonial Contract, Conſent is not to be forced. *Take my Yoke.*

2. When

2. When you give up your ſelves to God, it muſt be without Bounds and Reſervations: *That ye may ſtand perfect and compleat in the Will of God*, Col. 4. 12. That was his Prayer for them. And, Acts 13. 22. *I have found* David, *the Son of* Jeſſe, *a Man after my own Heart; he ſhall fulfill all my Will.* We ſhould ſo perfectly obey, as if we had no Will of our own, not reſerving a Property in any thing. Our Thoughts are not our own to diſpoſe, nor our Deſires, nor Delights, but as God will. The leaſt Sin reſerved, is a Pledg of the Devils Intereſt and Right in us. And therefore give up all to God, reſign up your ſelves wholly to him, as remembring that every Motion, every Thought, every Affection is under a Rule; and in every Action we ſhould ſay, Will God have this to be done, yea, or no?

3. There are ſome ſpecial Things, concerning which God hath more expreſly ſignified his Will, and given ſpecial Charge; and theſe we ſhould make greateſt Conſcience of, how diſtaſteful ſoever they be to Fleſh and Blood, or prejudicial to our own Intereſt. For Inſtance; Concerning *Repentance*, and turning from Sin, *Ezek.* 33. 11. you have God's Oath, that he delights in it: *As I live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked, but that the Wicked turn from his way, and live.* And, *God would not have any to periſh; but that all ſhould come to Repentance.* 2 Pet. 3. 9. This is the Will of God; he hath told you what a great deal of Pleaſure he takes in Repentance, that you ſhould come and mourn over your Sins, and bewail your Straglings. When a prophane *Eſau* knew what his Father deſired, he takes his Bow, to go and kill Veniſon:

When

When we know any thing more pleaſing to God, we ſhould do it. And then he takes pleaſure alſo in the Work of Faith, believing in Chriſt. *John* 6. 29. *This is the Work of God, that ye believe on him whom he hath ſent.* And, 1 Joh. 3. 23. *This is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt.* Therefore we ſhould be much in the Work of Faith, and in receiving Chriſt, that we may accompliſh the good pleaſure of God in us. It is very pleaſing to God, we ſhould thus repent, believe, and return to him. The very firſt Motion, how welcome is it to the Lord! *Pſal.* 32. 5. *I ſaid, I will confeſs my Tranſgreſſions unto the Lord; and thou forgaveſt the Iniquity of my Sin.* So, *Luk.* 15. 20. the Father ran to meet him, when the Prodigal thought of returning. So, that you ſhould live a ſanctified Life. 1 *Theſſ.* 4. 3. *This is the Will of God, even your Sanctification.* That you ſhould walk holily, God hath expreſly declared his Will. Then for Duties of *Relations:* God takes a great deal of pleaſure in Obedience to Magiſtrates, Parents, Maſters: 1 Pet. 2. 15. *For ſo is the Will of God, that with well-doing ye may put to ſilence the Ignorance of fooliſh Men.* Then, that we ſhould obſerve Providences, ever be in a thankful frame: 1 Theſſ. 5. 18. *In every thing give thanks; for this is the Will of God, in Chriſt Jeſus, concerning you.* It is a great Rebellion and Diſobedience, not to obey God's ſolemn Charge.

4. We ſhould be willing to obey God, whatever it coſt us. The leaſt Sin is not to be committed, to avoid the greateſt Trouble. You would think it were a ſmall Sin, for *Moſes* to tarry in *Pharaoh*'s Court, where he might be helpful

to

to the People of God; yet he *chose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season.* Heb. 11. 25.

5. For the greatest Good that possibly can come of it, we should not cross God's revealed Will. Many times this is a Snare. Men think to be justified by their good Intentions. We must not *do Evil, that Good may come thereof.* Rom. 3. 1. If one Lie could save the World, we were not to do it; for the least Evil is not to be done, contrary to God's Will, tho the greatest Good come of it.

Use 3. Examine how you stand affected to God's Will. This is very needful: Because,

1. There be many Mistakes about it.

2. Hereby we may discern whether we are thus entirely affected with the Lord's Will.

Men flatter themselves with a pretence of Obedience, and cry, Lord, Lord, but do not do his Will. They give God good Words, but do not break out into an actual Contest; as those Wretches, *Jer.* 18. 12. *We will every one do the Imagination of his evil Heart.* And, *Jer.* 44. 17. *We will certainly do whatsoever thing goeth forth out of our own Mouth.* There are many things wherein we are apt to mistake: As,

1. We pretend to do God's Will in general, but when it comes to Particulars, we stick at it. Usually when we take up Duty by the Lump, it doth not exasperate opposite Propensions and Inclinations. This is our great Fault, we please and flatter our selves with Notions, and abstract Conceits. What say you to this Will of God concern-

concerning you in particular? How forward were the *Iſraelites!* O they would do the *whole Will of God*, they run away with the general Notion: Yea, but ſaith *Joſhua*, chap. 24. 19. *Ye cannot ſerve the Lord: for he is an holy God, he is a jealous God; he will not forgive your Tranſgreſſions, nor your Sins.* We will do the Will of God in general; but when it comes to croſs our Luſts, and private Inclinations, theſe make us grudg at it, and ſhrink back again.

2. Some commend and approve the Will of God, and talk of it, but do not practiſe it. It is here, *Thy Will be done*; it is not, Let it be talked of, ſpoken and conferred of by me, but done. And it is not giving *good words*. You know the Parable of the two Sons: One ſaid, *I will not, and did*; the other, *I go, Sir, and went not*. Mat. 21. 29, 30. Where Chriſt prefers the open Sinner before the Hypocrite, that is talking of God's Will, and ſeems at a diſtance to be like the Carbuncle, all of a Fire, but touch him, he is Key-cold. When we are approving much of the Will of God in our Judgments, and commending of it, and do it not, this is in effect to ſay, I know what my Father commands me, but I will do as I liſt.

3. Another Deceit about the Will of God is this: For the preſent, while we are in a good Humour, when our Luſts lie low, when the Heart is warm under the Impulſions of a preſent Conviction or Perſuaſion, Men have high thoughts of doing the Will of God. *Deut.* 5. 27. *Speak thou unto us all that the Lord our God ſhall ſpeak unto thee; we will hear it, and do it.* There are ſeveral Acts of our Wills; there is *Conſent*, *Choice*, *Intention*, and *Proſecution*. It is not enough to *conſent*;

Conſent; theſe things may be extorted from us by moral Perſuaſion: but there muſt be a ſerious Choice, an invincible Reſolution, ſuch an Intention, as is proſecuted with all manner of Induſtry and ſerious Endeavours, whatever Diſappointments we meet with from God and Men. Then this Intention, or invincible Reſolution is ſuch, as will not be broken by Difficulties, weakned by Loſs of Intereſt, not diſcouraged by the many Diſappointments we meet with, even in our waiting upon God.

4. We have many times a ſeeming Awe upon the Conſcience, and ſo are urged to do God's Will, yet the Heart is averſe from God all the while; therefore they ſtrive to bring God's Will and theirs together, to compromiſe the Difference. A notable Inſtance of this you have in *Balaam*: He had a Meſſage ſent to him, and a great Bribe; now he had a carnal Heart, which ran out upon the Wages of Unrighteouſneſs, and therefore tho he knew the People of *Iſrael* were bleſſed of the Lord, yet firſt he will go to God. Numb. 22. 8. *Lodge here this Night, and I will bring you word again, as the Lord ſhall ſpeak unto me.* He is very tender, he durſt not go with them, unleſs the Lord ſay, Go. But God denies him; v. 12. *Thou ſhalt not go with them.* What then? The Lord refuſeth to give him leave. Then *Balak* ſends more honourable Meſſengers, and propounds Rewards again; then his carnal Will is for God; v. 18. Balaam *anſwered, If* Balak *would give me his Houſe full of Silver and Gold, I cannot go beyond the Word of the Lord my God, to do leſs or more.* Was not this ſpoken with an honeſt Mind, think you? This was the Dictate of

his Conſcience; not for a Houſe-full of Gold durſt he go againſt God the Lord: Yet you ſhall find 'twas a ſore Temptation to him, for he goes again to God, v. 19. *Tarry here this Night, that I may know what the Lord will ſay unto me more.* Then ſaith God, *Go*, when he ſaw his Heart was ſet for the Wages of Unrighteouſneſs. There was a Reluctancy in his Conſcience, he durſt not go, therefore he would fain bring the Will of God to his Will. In many Caſes we are thus divided, between our own Affections, and God's Will; between our Intereſts, and the Will of God.

It is a Caſe often falls out, when there is a Quarrel between Conviction and Corruption. When Light is active and ſtrong in Conſcience, Men dare not go againſt the apparent Will of God, yet their Hearts hang another way. We have one carnal Affection or other, and then all our Buſineſs is, to bring God's Will and ours together; and how to diſguiſe and palliate the Matter, that with greateſt leave to Conſcience we may ſeem to contradict the Will of God.

5. A fifth Deceit about the Will of God, and that is, a *Wiſh* that we were brought under the Power of it, as he that ſtretcht himſelf upon his Bed, and ſaid, O that this were to labour! Many Men have a Velliety, a languid and incompleat Will; they have a *Wiſh*, but not a *Volition*, not a ſerious Deſire; and ſometimes they may draw it out to a cold Prayer, that God would make them better. It is juſt like a Man, that ſhould lie down and complain, O that I were at ſuch a place, and never travel! Would I had performed ſuch a Task! yet puts not his hand to the Work. Men *would*, but they *will* not ſet themſelves in good earneſt

earneſt to get the Grace they wiſh for; there is not ſtriving to accompliſh their Will. A Chapman no doubt would have the Wares, it is like he hath a cold Wiſh, but will not come to the Price; I will buy it, whatever it coſt me. They have not thoſe active and induſtrious Reſolutions, ſuch a ſtrong and ſerious Bent of Heart towards God, but only a few Wiſhes.

6. Halfing the Will of God; as in many Caſes; many will do part of the Will of God, but not all; they come not fully up to the Mind of God. For Inſtance; They will take notice of ſome great Commandment, but not of the leaſt; we cannot diſpenſe with our ſelves in the leaſt. *Mat.* 5. 19. *Whoſoever ſhall break one of the leaſt Commandments, and ſhall teach Men ſo, he ſhall be called the leaſt in the Kingdom of Heaven.* We are apt to ſay, *It is but a little one, and my Soul ſhall live.* No Sin is little, which is committed againſt a great God. It argueth more Wickedneſs, to break with God for a Trifle, and a very ſmall Matter; it argueth more Corruption: As a little Force will make a heavy Body move downward. Again, in another Caſe; The Ceremonialiſt ſtands upon ſome leſſer things; as the Jews, *John* 18. 28, *would not go into the Judgment-Hall, leſt they ſhould be defiled*, yet they could ſeek the Life of the Lord of Glory. They are not brought under the Dominion of the Lord's Grace, Faith, Repentance, Holineſs, and the weightier things of the Law; theſe are things they regard not. This is Hypocriſy. Like one that comes into a Shop to buy a Penny-worth, and ſteals a Pound's worth; ſo they are punctual in leſſer things, that they may make bold with God in greater. Again, ſome

will do the Will of God in *publick*, where they may be obſerved, but not in private, and when alone. They make a fair ſhew in the World, but in their Families their Converſe is more looſe and careleſs. *Pſal.*101. 2. *I will walk within my Houſe with a perfect Heart.* A Man that is truly holy, will ſhew it at home and abroad, in his Cloſet, and ſecret Retirements, every where he makes Conſcience of the Will of God. Many times we ſtrain our ſelves, and put forth our Gifts in publick; God will be ſerved with our utmoſt in ſecret alſo; and the Will of God is expreſt concerning the inward, as well as the outward Man; and we muſt make Conſcience of both. *Iſa.*55. 7. *Let the wicked Man forſake his Way, and the unrighteous Man his Thoughts*, &c. Not only make Conſcience of our Way, our outward Courſe, but of our Thoughts, as well as our Actions; for the Thoughts fall under a Law. So ſome will make Conſcience of the Firſt-Table Duties, and neglect the Second; and ſome of the Second, and neglect the firſt. Some are very punctual in dealing with Men, but neglectful of God. *Rom.* 1. 18. *The Wrath of God is revealed from Heaven, againſt all Ungodlineſs and Unrighteouſneſs of Men.* Both Tables are owned from Heaven. Some will not wrong their Neighbour of a Farthing, but ſtick not to rob God of all that Faith, Fear, Love, Truſt, Worſhip, that is due to him. Many that will not defile their Bodies with promiſcuous Copulation, yet are Adulterers and Adultereſſes to God, their Hearts ſtragling from God, doting upon the Creature, to the Wrong of God. Many condemn the Rebellion of *Abſalom*, and riſe up againſt their heavenly Father, and are Murtherers, that

that ſtrike at the Being of God. They are tender of wronging the Reputation of Men, yet diſhonour God, and are never troubled. So (on the other ſide) others fear and worſhip, but in their Dealings are very unconſcionable; they will not ſwear an Oath, but are very uncharitable, cenſuring their Brethren without pity and remorſe. This is the faſhion of the World, to be in with one Duty, and out with another.

7. A Loathneſs to know the Will of God, to ſearch and enquire into it, argueth Deceit, and that we are loth to come under the Power of it. Some Men ſhrewdly ſuſpect it is true, but are loth to enquire into it. *John* 3. 20. *Every one that doth Evil, hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved.* They have a ſhrewd Gueſs about the Ways of God, but will not ſearch to be ſatisfied. 2 *Pet.* 3. 5. *They are willingly ignorant.* As *Tertullian* ſaith of the Heathens, they would not ſearch into the Chriſtian Religion, becauſe they had a mind to hate it: So theſe are loth to enquire further into the Will of God. There's a great deal of Deceit in it; it ſhews we are afraid to come too near a ſuſpected Truth. Again, now and then when Luſts are under ſome reſtraint, Men ſeem to lie much under the Will of God. A Horſe that is kept low, is eaſily ruled by the Rider; but when fed high, he grows head-ſtrong. Many times in a mean Condition a Man ſeems to make Conſcience of doing the Will of God; but when proſperous, he waxeth wanton and diſobedient. *Jer.* 5. 5. *I will get me to the great Men, but theſe have altogether broken the Yoke, and burſt the Bonds.*

So that there are a great many Miſtakes about doing the Will of God, therefore you had need ſearch.

Secondly; How ſhall we know we are rightly affected with the Will of God?

1. When God's Will is Reaſon enough for what he hath required of us; when a Man is ſo ſenſible of God's Will, that this is inſtead of all Reaſons. Obedience is never right, but when it is done upon the meer ſight of God's Will. This is enough to a gracious Heart, that this is the Will of God, 1 *Pet.* 2. 15. 1 *Theſſ.* 5. 18. tho the Duty be never ſo croſs to our own Deſires and Intereſts. This is to obey the Commandment for the Commandment's ſake, without any other Reaſon or Inducement. There is indeed *Ratio formalis, & Ratio motiva*; the formal Reaſons of Obedience, and the Motives of Obedience: The formal Reaſon of Obedience, is the ſight of God's Will; the Motives to Obedience are Rewards, and a Dread of Puniſhment. The formal Reaſon is God's Will; and this is pure Obedience, to do vvhat God vvills, becauſe God vvills it.

2. When a Man is very inquiſitive to know what is the Will of his heavenly Father. When he doth not only practiſe what he knows, but ſearcheth that he may know more. *Rom.* 12. 2. *That ye may prove what is that good and acceptable, and perfect Will of God.* And, Epheſ. 5. 17. *Be ye not unwiſe, but underſtanding what the Will of the Lord is.* When a Man is deſirous to know the whole Will of God, not for Curioſity, but for Practice, that he might do it. When the Underſtanding hath a confuſed Notion of a thing, they will not know it diſtinctly; but when Men ſearch, and

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are willing to find out the Counsel of God in all things, that they may come up to it; this is a Sign the Heart is rightly affected to the Will of God.

3. Hereby may you know your Affection to God's Will, by keeping your selves from your Sins. *Psal.* 18.23. *I was upright before him, and kept my self from mine Iniquity.* There is an Iniquity that we may call ours, upon which the Will is most passionately addicted; be it Worldliness, Sensuality, inordinate Desire of Reputation and Respect with Men. Now when we are *plucking out our right Eye, and cutting off our right Hand*, Mat. 5. 29. When we are mortifying and subduing our Lusts, when we can deny our selves in those things to which the Heart is most wedded; that's a Sign of Compliance with the Will of God.

The second Point.

Doct. 2. *That it is the Lord which giveth to will and to do those Things which are pleasing in his sight.*

Therefore we ask it of him, *Thy Will be done*; that is, (as I explain'd it) we ask of him a Heart, Skill, and Strength, to do his holy Will.

Here I shall tell you,

1. What I mean by the Point.
2. Give you the Proof of it.

I. What I mean by the Point.

1. I mean thus, That in the Work of Conversion God doth all. *Ezek.* 11. 19. *I will give*

them one Heart, and I will put a new Spirit within you; and I will take the ſtony Heart out of their Fleſh, and I will give them an Heart of Fleſh. The Benefit of a tender ſanctified Heart is God's Gift. Ezek. 36. 26, 27. *A new Heart alſo will I give you, and a new Spirit will I put within you, and I will take away the ſtony Heart out of your Fleſh, and I will give you an Heart of Fleſh, and I will cauſe you to walk in my Statutes.* Mark, a *new* Heart, that is, *another* Heart, a Heart to underſtand, a Heart to love, a Heart to do the Will of God, he *gives* it: He doth not only remove it, or prepare it, make way for it, but I will give you a Heart of Fleſh.

2. This is that I mean, That after Converſion God ſtill concurreth; He doth not only give Grace, but actual Help in the Work of Obedience: *He worketh all our Works in us.* Iſa. 26. 12. His actual Help is neceſſary to direct, quicken, ſtrengthen, protect and defend us. To *direct* us: Pſal. 73. 24. *Thou ſhalt guide me by thy Counſel, and bring me to thy Glory.* In our way to Heaven, we need not only a Rule and Path, but a Guide. The Rule is the *Law* of God, but the Guide is the *Spirit* of God. To *quicken and excite us* by effectual Motions. As Droulineſs and a Deadneſs is apt to creep upon our Hearts, and we ſee in the ſame Duty, it is a hard matter to keep up the ſame Frame of Spirit, the ſame Vigor of Affection, Life, and Warmth; and therefore we had need go to God often, as *David*, *Pſal.* 119. 37. *Quicken thou me in thy Way.* It is God which doth renew the Vigor of the Life of Grace upon all occaſions, when it begins to languiſh and droop. To *corroborate and ſtrengthen* what we have

have received. *Epheſ.* 3. 16. the Apoſtle prays there, that he would *ſtrengthen with might by his Spirit in the inner Man*; and, 1 Pet. 5. 10. *Make you perfect, ſtabliſh, ſtrengthen, ſettle you.* There are many Words heaped up there, to ſhew, how God is intereſted in maintaining and keeping afoot that which he hath planted in the Soul. In *protecting* and *defending* them againſt the Incurſions and Aſſaults of the Devil, who always lieth in wait to ſurprize the Soul, to withdraw us from God. The Regenerate are not only eſcaped out of his Clutches, but are advanced and appointed to be Satan's Judges, which an envious and proud Spirit cannot endure, therefore he maligns, aſſaults, and beſiegeth them with Temptations daily. Now it is God that defends; *John* 17. 11. *Keep through thine own Name, thoſe whom thou haſt given me:* By thy *Name*, that is, by thy *Power*.

3. God muſt not only help us in the general, and upon weighty occaſions, but in every Act, from the beginning of the Spiritual Life, to the end. It is not enough to ſay, that the firſt Principles and Motions are of God, but the flowing forth of all Motions and Actions, according to thoſe Principles. Phil. 2. 13. *It is God that worketh in you, both to will and to do, of his good pleaſure.* God not only gives the Deſire and Purpoſe, but he gives Grace to do the Good which we will and purpoſe to do. Theſe two are diſtinct; and we may have Aſſiſtance in one kind, and not in another: Willing and Doing, I mean, are different. *Paul* ſaith, *Rom.* 7. 18. *To will, is preſent with me; but how to perform that which is good, I find not.* To *will*, is more than to *think*; and to *exert* and put forth our Will into *Action*, it is more than

than both: and in all we need God's help. We cannot think a good Thought, nor conceive a holy Purpoſe, much leſs perform a good Action, without God; ſo that every moment we need renewed Strength. As long as the Work of Grace is powerful and renewed in us, ſo long we are kept in a warm and healthful Frame; but we grow vain, looſe, earthly, carnal again, and off from God, when this Heat and Warmth of Grace is withdrawn. And therefore God ſtill concurreth, in the whole Buſineſs of our Obedience to him.

II. Having ſhewed what I mean, and how far God is intereſted in this Work, what need we have to deſire we may do his Will; let us prove it: And becauſe it is a weighty Point, I ſhall prove it by parts.

1. As to the firſt Grace, that it is God alone, which frames our Hearts to the Obedience of his Will.
2. That vvhen vve are thus framed by Grace, after Converſion, it is God ſtill concurs, and muſt help us to do his Will.

Firſt; As to the firſt-Grace, I ſhall prove that it is God alone, by the Power of his own Spirit, vvhich frames our Hearts to the Obedience of his Will. This vvill appear, by conſidering,

1. What Man is by Nature.
2. The Words by which our Cure is expreſſed, and the Way God takes to put us into a Courſe of Obedience.
3. What the Scripture ſpeaks, as to the utter Impotency of Man, to the framing of his Heart to the Obedience of God's Will.

Firſt;

First; This will appear by those Motions or emphatical Terms, by which the Scripture doth set forth Man's Condition before God works upon him. He is one that is *born* in *Sin*: Psal. 51. 5. *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me*; and things *natural*, are not easily *altered*. And as he is born in Sin, so he is *greedy* of Sin; *Job* 15.16. *He drinketh in Iniquity like Water*; it noteth a vehement Propension; as greedy to Sin, as a thirsty Man to Drink. Thirst is the most implacable Appetite, Hunger is far better born: It is the *constant* frame of his Heart; *Gen.6.* 5. *Every Imagination of the thoughts of his Heart is only evil continually.* O how many aggravating and increasing Circumstances are there named, *&c.* There is a Mint that is always at work; the *Mind* is coining evil Thoughts; and the *Heart*, evil Desires and carnal Motions; and the *Memory* is the Closet and Store-house where they are lodged and kept. This is the case of Man, born in Sin, greedy and thirsty of Sin, and one whose Thoughts are evil continually.

But may not a Man be reclaimed? Oh no, for he hath a Heart of *Stone*; Ezek. 36. 26. *I will take away the Heart of Stone.* Every Man that comes to be converted, hath a Heart of *Stone*, and what's that? insensible, inflexible: *Insensible*, he hath no feeling of his Condition: *Inflexible*, he will not be moved and wrought upon by the Word, and the Spirit, and Providence: How many means are wasted upon him, and to no purpose? And *Jer.* 17.9. *The Heart is deceitful above all things, and desperately wicked, who can know it?* It invents all kinds of Shifts and Excuses to elude God, or rather to cheat it self: When God comes

comes to work upon Man, it ſlides away from under his hand, as if Salvation it ſelf ſhould not ſave them. Yea, but is not the *New-Teſtament* more favourable to Man than the *Old?* Or, is not Man grown better, now there is ſo much of God's Grace diſcovered? I anſwer, there's a perfect Harmony between the Teſtaments: there he is ſtiled a Child of *Wrath by Nature*; *Eph.* 2. 3. the *Elect* as well as others were ſo. There you will find him to be *a Servant of Sin*; Rom. 6. 17. Never ſuch an imperious Maſter as Sin is, never ſuch a willing Servant as Man is: Sin never leaves commanding, and we love to work, and therefore are at its beck. There you will find him to be repreſented to a Man that hath a *blind Underſtanding*, and a *hard Heart*, and one that is *averſe* from the Life of *God*; *Eph.* 4. 18. There you will find one that is an *Enemy* to the *Law* of God, *Enmity* it ſelf; *Rom.* 8. 7. one that neither will nor *can pleaſe God:* One that is *blind*, and knows not what to do; 2 *Pet.* 1. 9. *He that lacketh theſe things, is blind*, and with ſuch a Blindneſs as is far worſe than bodily. A Man that is blind in his bodily Eyes, would think it to be a great Happineſs to have a fit Guide; as in *Acts* 13. 11. when *Elymas* was ſmitten blind, *he ſought about for ſome body to lead him by the hand:* But he that is ſpiritually blind, cannot endure to have a Guide; or if one would lead him, and direct him in the right way he is angry. And as the Scripture repreſents him as blind, ſo without *Strength*; Rom. 5. 9. *Dead in Treſpaſſes and Sins:* Eph. 2. 5. yea worſe then dead; a dead Man doth no more hurt, his Evil dyeth with him; but there's a Life of Reſiſtance and Rebellion againſt God, that goeth along. I

have

have ſpoken but little, yet put all together, and then it ſhews what a miſerable wretched Creature Man is.

The Scripture doth not ſpeak this by *chance*, it is not an *Hyperbole* uſed once or twice; but every where, where it ſpeaks of this matter, it ſets out Man to be blind, hard, dead, obſtinate and averſe from God. Certainly Man contributes little to his own Converſion, if the Word of God ſets him out every where to be ſuch a one; he cannot hunger and thirſt after Chriſt, that drinks in Iniquity like Water; nothing in his Nature to carry him to Grace, who is altogether ſinful.

If the Scripture had only ſaid, that Man had *accuſtomed* himſelf to Sin, and were not *born* in Sin: If it had ſaid that Man is very *prone*, and not *greedy* and *thirſty* in Iniquity: If it had only ſaid that Man did *often* think Evil, but not *continually*: If the Scripture had ſaid, that Man were ſomewhat *obſtinate*, but not a *Stone*, an *Adamant*, and like the nether *Milſtone*: That he had been *indifferent* to God and the World, God and the Fleſh, and not a profeſſed *Enemy*: That he had been a *Captive* of Sin, and not a *Servant* of Sin: That Man had been *weak*, and not *dead*: only a *Neuter*, and not a *Rebel*: Then there might have been ſomething in Man; and the work of Converſion and reducing to God had not been ſo great: But the Scripture ſaith the quite contrary, that Man is all this and much more; therefore this clears it up, that his Converſion is not in himſelf, but it is God muſt work this good Work upon him, or elſe he can never be renewed.

Secondly;

Secondly; Let us conſider the Terms how the *Cure is wrought*: Certainly to remedy ſo great an Evil, requireth an Omnipotent, an Almighty Power. Therefore ſee how Converſion is deſcribed in Scripture; ſometimes by *enlightning the Mind*; Epheſ. 1. 18. *The Eyes of your Underſtanding being enlightned*; *that ye may know what is the hope of his Calling*, &c. Man, the beſt Creature on this ſide Heaven, is ſtark blind in the things of God: If he ſhould go to ſee with the Light of *Nature*, how would he grope at Noon-day? If he ſhould put on the Spectacles of *Art*, he will be but little better. Nay, let him take further, the Glaſs of the *Word*, yet how blind in a ſpiritual ſence. Something there muſt be done upon the *Faculty*; the *Object* muſt not only be *revealed*, but the *Eye* muſt be *enlightned*: There are thick Scales upon his Eye, as *Paul* had in his Blindneſs, that muſt be taken off, before he can ſee into the things of God.

But is this all, enlightning the Eye? No, the Scripture deſcribeth this Work of God by *opening* of the *Heart*; Acts 16. 14. *God opened the Heart of* Lydia, *that ſhe attended unto the things which were ſpoken of* Paul. God doth not only *knock* at the Heart, *that* he doth by his *Word*, and by the *external* means; but he *openeth* the Heart; he muſt *open* the Door, before he can come in, enter, and take Poſſeſſion.

As to the means, God trieth Key after Key, one Providence after another. As when a Man would open a Door, he knows not what Key will fit the Lock, he trieth Key after Key: So God trieth one Croſs, one Affliction after another, one Sermon, one Meſſage after another; but

but until he puts his Fingers upon the hole of the Lock, we ſhall not open.

But theſe Words are not emphatical enough; therefore it is expreſſed by a *Regeneration*; John 3. 3. *Except a Man be born again, he cannot ſee the Kingdom of God:* Mark, they muſt not only be *reformed*, but muſt be *regenerated*, and born again.

Now becauſe this is an ordinary Work which falleth out in the courſe of Cauſes, therefore there's a more ſolemn Notion uſed, it is expreſt by a *Reſurrection*; Eph. 2. 5. *He hath raiſed you up together with Chriſt.* Yea, but that which hath been may be again; therefore it is expreſt not only by a Reſurrection, but by a *Creation*; Epheſ. 2. 10. *We are his Workmanſhip, created in Chriſt Jeſus unto good Works:* 2 Cor. 4. 6. *He that commandeth the Light to ſhine out of Darkneſs, hath ſhined in our Hearts:* And we are called *New-Creatures.* And higher than this, it is expreſſed not only by a Creation, but by a *Victory*, and *overcoming:* It is reſembled by *beating* and *binding* of the ſtrong Man, and *reſcuing*, and taking away his Prey from him; *Luke* 11. 21, 22. 1 *John* 4. 4. *By bringing into Captivity every proud thought to the Obedience of Chriſt:* 2 Cor. 10. 5.

Theſe Expreſſions the Scripture uſeth to ſet out the Myſtery of Grace, the Power of God that worketh in us. What is wanting in one, is ſupplied in another.

The third thing I ſhall produce; That the Scripture doth expreſly deny any Power in Man to convert himſelf to God; 1 *Cor.* 2. 14. *The natural Man cannot know the things of the Spirit of God, becauſe they are ſpiritually diſcerned*; and as he cannot *know*, ſo he cannot *obey*; Rom. 8. 7. *The*

The carnal Mind is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be; and *they cannot pleaſe God*; ver. 8. And they *cannot* come to *Chriſt*; John 6. 44. *No Man can come to me, except the Father draw him:* and *they cannot do any thing without Chriſt:* John 15. 15. And they cannot *think a good Thought*; 2 Cor. 3. 5. And they cannot bring forth *good Fruit*; Mat. 7. 18. And they cannot ſpeak a *good Word*; Mat. 12. 34. And they cannot *believe*; *John* 12. 39. And they cannot do that which is good; *Jer* 13. 23. *Ye that are accuſtomed to do Evil, cannot do Good.* From whence doth all this Deficiency in them ariſe? partly from Nature, partly from Cuſtom. Beſides the *natural*, there's a *cuſtomary* and *habitual Depravation.* By *Nature* we are averſe from God, and by *Cuſtom* we are more confirmed in this evil Averſation from God. Man, by lying long in his Unregeneracy, hath his Averſneſs from God increaſed and ſtrengthened upon him: Naturally we are in love with the World, and have declined God, and the things of God. Conſider him in his *Naturals*, he *cannot know the things of the Spirit*; 1 Cor. 2. 14. *And the carnal Mind cannot be ſubject to the Law of God, being at Enmity againſt him:* Rom. 8. 7. There are other places expreſs this *cannot*, which derive it from *Cuſtom*; they are become Slaves to their Luſts, and their Sins have gotten ſuch a hand over them that they know not how to break them off. *Jer.* 13. 23. *Can the Ethiopian change his Skin, or the Leopard his Spots? Then may ye alſo do Good, that are accuſtomed to do Evil.* And ſo where it is ſaid, *John.* 12. 39. *They could not believe.* Naturally man is unable; but that place ſpeaks of another degree of Impoſſibility through contra-

contracted Obſtinacy, and judicial Obduration. Thus you ſee Man is wholly impotent, as to this Work, and it is the Lord alone muſt do it.

Object. But here's an Objection. If it be ſo that Man hath ſuch an utter Impotency to convert himſelf to God; how can it ſtand with the *Mercy* of God, as the Creator of Mankind, to require the debt of Obedience from him that is not able to pay? How can it ſtand with the *Juſtice* of God, to puniſh him with eternal Death, for the neglect of that which he is not able to do? and how can it ſtand with the *Wiſdom* of the Supream Law-giver, to exhort him by Promiſes and Threatnings, who hath no power to do what he is exhorted to do?

I anſwer.

1. As to the firſt, How it can ſtand with the *Mercy* of God to require the debt of Obedience from him that is not able to pay? God hath not loſt his *Right*, though Man hath loſt his *Power*: their Impotency doth not diſſolve their Obligation. A drunken Servant is a Servant ſtill: It is againſt all reaſon, a Maſter ſhould loſe his Right by the Servant's default. A prodigal Debtor hath nothing to pay, yet he is liable to be ſued for the Debt without any Injuſtice. God contracted with us in *Adam*, and gave us a Power, which we loſt by his Fall: and therefore though our Power be gone, yet God may demand his due to obey and pleaſe him; eſpecially ſince this Obedience God required of *Adam*, was not only due, by Covenant and poſitive Law, but by immutable Right, and natural Juſtice of Man. Men think it harſh to ſuffer for *Adam*'s Fault, to which they were not conſcious, and actually conſenting.

Yea, but conſider, every Man will find an *Adam* in his own Heart, the Old-man is there, we are ſtill ſinning away thoſe Reliques of natural Light in Conſcience, and thoſe few moral Inclinations which are left. There is a little Ability and Strength he hath as a Man, and ſhall not God challenge the Debt of Obedience from a proud prodigal Debtor, that is weakning and waſting himſelf more and more? We are proud, therefore God may exact it of us: we think we are able to obey, and do his Will, when we are weak: we are poor, yet think our ſelves rich; therefore God may admoniſh us of our Duty; demand his Right, to ſhew our Impotency and Beggary, and that we may not pretend we were not called upon for what we owe. But Man is not only a proud Debtor, but we are prodigal Debtors; thoſe Reliques of Conſcience, and moral and human Inclinations which eſcaped out of the Ruines of the Fall, we loſe thoſe things every day, and embezel them away by the Service of Sin. Therefore it ſtandeth fully with the Clemency of God, as Creator of Mankind, to require the Debt of him that waſts that little Stock he hath.

2. As to the other part, How it can ſtand with the Juſtice of God to puniſh him with eternal Death, for the neglect of that he cannot do? I anſwer: Beſides *natural* Impotency, there's *voluntary*. We muſt not conſider Man meerly as *impotent to Good*, but as *delighting* in *Evil*, as loving it with all his Heart. This *cannot*, indeed is a *will not*, it is a voluntary Impotence. *You will not come to me, that ye might have Life:* John 5.40. Our *Impotency* lies in our *Obſtinacy:* So Man is left

left without excuſe, becauſe we freely refuſe the Grace offered, and by continuing in Sin we increaſe our Bondage, and draw an inveterate Cuſtom upon our ſelves, and ſo grow every day more obſtinate againſt God.

3. As to the laſt, How can it ſtand with the Wiſdom of God, to exhort him with Promiſes and Threatnings, that hath no Power to do that which he is exhorted to?

I anſwer; Theſe Exhortations, they carry their own Bleſſing with them, to thoſe to whom God means them for good. As God's Creating-Word carried with it its Power; *Be there Light, and it was Light:* And as Chriſt's Word carried forth his Power, it was not in vain to ſay, *Lazarus, come forth*, tho he was dead, and could not hear it; there was a mighty Power went with the Word. So there's Power goes along with the Exhortations of the Goſpel, to work Grace in the Hearts of thoſe to whom God intends it as a Bleſſing.

Yea, but if this be for the Elects ſake only, and to convey that Power to them, to what uſe doth it ſtand to others? If the Elect did dwell alone, and were a diſtinct Community among themſelves, the Objection were plauſible; but they are hidden among others: Therefore Reprobates are called *obiter*, by the *by*, as others are called according to purpoſe; and therefore they have the Benefit of the common Call, and the common Offer. The World ſtands for the Elects ſake, yet others have the Benefit of the World, and worldly Things. So the Word is preached for the Elects ſake, yet others have the Benefit of an external Call. The Sun ſhines, tho blind

Men ſee it not. The Rain falls upon Rocks and Mountains, as well as fruitful Valleys: So God may ſuffer theſe Exhortations to light upon wicked Men. And again, as to them, it is for their Conviction, it is to bridle their Corruptions; it is at leaſt a means to civilize them, and keep them from growing worſe: Therefore ſuch kind of Doctrines and Perſuaſions reſtrain their Wickedneſs. Therefore it ſtands well enough with the Wiſdom of the Law-giver, to call upon Men, and invite them, with Promiſes and Threatnings, to Repentance.

Therefore now let me ſhew, How doth God reduce and frame our Hearts to the Obedience of his Will? The Ways God uſeth are of two ſorts, Moral and Real.

1. God works *morally*, ſo as to preſerve Man's Nature, and the Principles thereof; therefore he works by ſweet Inclination, not with Violence. So he comes with Blandiſhments, and comfortable Words; *Hoſ.* 2. 14. *I will allure her, and bring her into the Wilderneſs, and ſpeak comfortably unto her.* So, Gen. 9. 27. *The Lord ſhall perſuade* Japhet, *and he ſhall dwell in the Tents of* Shem. By fair and kindly Words, he draweth on Men to the liking of the Goſpel. He offereth no violence to our natural Principles, but to our Corruptions. God doth not make the Will to be *no* Will, but to be a *good* Will; He reſtoreth the Faculties to their right Uſe and Exerciſe; He layeth forth the Beauty and Excellency of his Grace, and a glorious Eſtate he ſets before our Eyes, and ſo out-bids Temptation, and draweth our Hearts to himſelf. And God not only doth work ſuitably to our general Nature, as we are reaſon-

reaſonable Creatures, but ſuitably to the particular Frame of the Heart. Some are of a ſtout and ſtubborn Temper, and will not be ſubdued by *milder* Means and Motives; therefore God breaks them with Fears and Terrors, and with a Spirit of Conviction: And others, he draws them on by Love, and by a gentle Application.

That God hath reſpect to Mens particular Tempers, was figured in thoſe extraordinary Ways of Appearance and Manifeſtation; they are fitted according to the State of Men. To *Moſes* that was a Shepherd, and was acquainted with Buſhes, God appears in a Buſh of Fire: And to the Wiſe Men, that were skill'd in the Motions of the heavenly Bodies, he appears in a Star. And to *Peter*, that was a Fiſherman, he appears to him, and ſhews his Power firſt in the Draught of Fiſhes. So ſtill theſe are Pledges of this kind of Diſpenſation, that God will work ſuitably not only to our general Nature, as Men, but to our particular State and Temper. Yea, yet further, to ſet on this moral Way of working, there is a fit Subordination of the Circumſtances of Providence. God *takes the wild Aſſes in their Month*; and he hath his Seaſon wherein to ſurprize the Hearts of Sinners. *Prov.* 25. 11. *A Word fitly ſpoken, is like Apples of Gold in Pictures of Silver.* God comes in in a fit Seaſon; as when a Soul is humbled by ſome ſudden Accident: As one was converted, by ſeeing a Man fall down dead ſuddenly by him. God ordereth ſome Providences to work, and awaken the Hearts of Men. Or elſe by ſome great Affliction. *Hoſ.* 2. 14. *I will bring her into the Wilderneſs, and ſpeak comfortably unto her.* God finds many a Sinner in the

Briars, as *Abraham* found the Lamb. Stubborn Humors are then moſt broken. Metal in the Furnace is capable of any Form. God may ſuit and diſpoſe us ſo, that he may come in in a fit ſeaſon to the Soul. Or in Terrors of Conſcience, when the Heart is ſcourged with remorſe for great Sins. All this is God's moral Work.

2. There is a *real* Work, which goes along with this Perſuaſion; there is an Almighty Power: For bare Perſuaſion cannot make the Blind to ſee, the Dead to live, or open the Heart of Man, that is ſo deſperately and obſtinately wicked, until he puts his Fingers upon the Holes of the Lock, until he begins to open the Heart.

Concerning this real Work, obſerve, it is *ſecret*, yet *thorow and prevailing*, ſo as the Effect doth follow, when God will convert. The exact Manner of God's drawing is unknown; *Auſtin* calls it an inward, hidden, and unſpeakable Power, which God putteth forth together with the Word; it is marvellous in our Eyes; but he that knew how to create Souls, knows how to work upon them. This Power, it is like the Influences of the Heavens, which ſo inſinuate themſelves with the Operation of ſecond Cauſes, that they cannot be ſeen: ſo there is ſuch a mighty Power working in us, tho we cannot tell how to expreſs it. We cannot ſay there is no ſuch Power, becauſe we do not know what it is.

And as this Power is ſecret, ſo when this Power is put forth, it is *prevailing*; he works prevailingly, ſo as the Effect muſt neceſſarily follow. The Grace God gives to Men, to convert them, it is not a Power to be converted, repent, and believe, if they will; no, but he gives Repentance,

he

he gives Faith, and works ſo as the Effect ſhall ſucceed: He works efficaciouſly and determinately, ſo as to oppoſe all the Reſiſtance of the Will, and accompliſh his Work.

That's the firſt Branch.

Secondly; When we are thus framed by Grace, after Converſion God ſtill concurreth, and muſt help us to do his Will. He doth not only give us the Habit of Grace, but actual Help in the Work of Obedience. *Iſa.* 26. 12. *Thou haſt wrought all our Works in us.*

But why is it that ſtill the Lord worketh in us, both to will and to do, unto the laſt; and not only begins with us, but ſtill keeps Grace in his own hands, ſo as we ſhall have our Supplies from Heaven from day to day?

There are ſeveral Reaſons:

1. Becauſe it endeareth God to a gracious Soul. The more Viſits we have from God, and the more he is mindful of us at every turn, the more is God endeared to us. In ſuch a Duty, there we met with Comfort and Enlargement, becauſe God was there; that is noted and regarded, ſo that the Lord is rendred the more precious. The Experiment we have of God in every Duty, doth the more make us prize his Grace. As *David*, Pſal. 119. 93. *I will never forget thy Precepts; for with them thou haſt quickned me.* I ſhall never forget ſuch a Sermon, and ſuch a Prayer, becauſe there I met with God. So in Affliction, *Rom.* 5. 3. *Patience worketh Experience*; or in ſuch a Conflict, we had ſuch a Support; this endeareth God to the Soul. As mutual Acts of Kindneſs do maintain a Friendſhip between Man and Man; ſo do

theſe renewed Acts of Love, and of God's Care and Kindneſs over us, maintain a Friendſhip between God and us.

2. It engageth us to a conſtant Dependance upon God, and Communion with him. It is Dependance which maintains the Commerce between Heaven and Earth. Now if we did keep the Stock our ſelves, God and we ſhould ſoon grow Strangers. When the Prodigal had his Portion in his own hands, he goes out of his Father's Houſe, *Luke* 15. The Throne of Grace would lie neglected and unfrequented, if we did not ſtand in need of daily Receivings; when would the Lord hear from us? And therefore to oblige us to a conſtant Dependance, God will keep the Grace in his own hands, that ever we may have ſomething to drive us to himſelf, ſome Neceſſities upon us, for the Throne of Grace is for a Time of Need, *Heb.* 4. 16.

3. This is that which keeps us *humble*; and that upon ſeveral Conſiderations. All we have, 'tis by Gift; and then what can we be proud of? Not only the Habits of Grace themſelves, but alſo thoſe actual Incitements, which are neceſſary to draw them forth into Act. So that of all our Excellencies we may ſay, Alas! 'tis but borrowed; and if we be proud of them, we are but proud we are more in Debt than others; when moſt enlarged, and moſt aſſiſted, it is from God. We would laugh, if a Groom ſhould be proud of his Maſter's Horſe, and his Maſter's Cloak: Shall we uſurp that Honour that is due to God? *What haſt thou that thou didſt not receive?* 1 Cor. 4. 7. And then we have it from Hand to Mouth. That which we have received, will not bear us out, unleſs

unleſs God come in with new Influences of Grace. We ſhould ſoon grow proud, if God did not direct us, and give out the renewed Evidences of his Love day after day. And we ſhould not acknowledg our Benefactor, if God ſhould do all at once; therefore he leſſeneth and weakneth our Corruptions by degrees, and by the renewed Influences of his Grace. And by this means we are made ſenſible of the Mutability of our own Nature. God left *Hezekiah, to try him, that he might know all that was in his Heart.* 2 Chron. 32. 31. God hath ſo diſpenſed Grace, that he will be going and coming as to actual Influence; therefore ſometimes he will leave us, that he may diſcover a Man to himſelf. Tho we have Grace planted in our Hearts, and are renewed, yet if God leave us, how weak and fooliſh are we! We are renewed, but not fully recovered of that Maim and Bruiſe we got by the Fall of *Adam*, and we cannot do as we will. If God withdraw his Quickning, his Strength, ſecret Corruption will break forth, and our Indiſpoſition to holy Things will ſoon appear.

4. Then it is for the Honour of the *Lord's Grace.* It doth abundantly provide for the Glory of Grace, that from firſt to laſt we are indebted to God; not only for thoſe permanent and fixed Habits, which conſtitute the New Creature; but for thoſe daily Supplies, without which the Motions of the Spirit are at a ſtand. And this is that which makes the Saints ſtill to put the Crown upon Grace's Head. When the Servants gave an Account of improving of their Talents, ſaith one of them, *Luke* 19. 16. *Lord, thy Pound hath gained ten Pounds:* He doth not ſay, *My Induſtry,*

duſtry, but, *Thy Pound.* So *Paul*, Gal. 2. 20. *I live*; yea, but he interpoſeth preſently, *Yet not I, but Chriſt liveth in me.* They are ever aſcribing all to God, becauſe they ſee they can do nothing without him. When we come to Heaven, 'tis a Queſtion which we ſhall admire moſt, *Grace*, or *Glory*; the Glory of that Eſtate into which we are brought; or elſe Grace, which was the Foundation of it. O when we ſee all that was done and ſuffered for God, it was from God: *Of thine own have we given thee.* How will the Soul admire the Riches of his-glorious Grace! We have not only traded with his Money, but by his Direction; and when our Stock was imbezell'd, he ſupplied us at every turn. For theſe Ends the Lord ſtill keeps Grace in his own hands, that we can do nothing to any purpoſe, unleſs he be pleaſed to concur, by the Influences and Quicknings of his own Spirit.

USE. The Uſe ſhall only be in theſe two Branches.

1. In doing any good Work, let us do all things in him, as well as to him. Let us not only make this our Scope, that we may do it to God; but let us make his Grace our Principle: Otherwiſe, when we go to work for God, without God, it will befall us, as it did *Sampſon*, that thought to go out and ſhake himſelf, as in former time, but his Locks were cut, and his Strength gone. Men that have had former Experiences, think to find a like Vigor of Affection, a like Raiſedneſs of Spirit, a like Savorineſs of Expreſſion; but if they take not God along with them, they find their Strength is gone, their Affections dead,

dead, that all their Spirits are dry and ſapleſs, and that they do not go forth with ſuch Life and Power as formerly. Therefore when ever you go about a good Work, ſay, as *David, I will go forth in the Strength of God.*

2. It directs us in aſcribing the Honour of what we have done. It is dangerous to aſſume Divine Honour to our ſelves, or accept it from others; but we muſt give the Lord the Glory, whoſe Concurrence doth all the Work. Remember, we have received all from God, and God muſt have all the Glory and Honour. If others ſhould aſcribe it to us, we are not to take it. To conceal and receive ſtollen Goods, brings us within the Compaſs of Theft, as well as to ſteal them our ſelves. So, when others would aſcribe any thing to us, ſtill let the Lord have the Glory of every Work and Buſineſs.

The third Point.

Doct. 3. *We are not only to look to this, that his Will be done, but to the Manner how it is done.*

It is not for the Honour of his Majeſty, to be put off with any thing; we muſt ſerve him with all our Mind and Strength. *Mal.* 1. 14. *When ye brought that which was torn, and lame, and ſick; ſhould I accept this of your Hands? ſaith the Lord. I am a great King, ſaith the Lord of Hoſts, and my Name is dreadful among the Heathen.* We are to aim at the higheſt manner of ſerving God. There is an ardent Deſire in the Saints to be perfect: *If by any means they would attain to the Reſurrection of the*

the Dead. Phil. 3. 11. That is, that happy and ſinleſs State they ſhall enjoy hereafter. The Manner is more conſiderable than the Work it ſelf. A Man may ſin in doing *good*, but he cannot ſin in doing *well*; therefore the Manner is that which is mainly ſtood upon in Scripture. God doth not only look that we pray, but it muſt be fervent effectual Prayer, not a drouſy Devotion; not only that we hear, but take heed how we hear; not only that we ſerve him, but ſerve him inſtantly; not only run, but ſo run. The great thing that is put into the Ballance of the Sanctuary, when God comes to weigh the Actions of Men, what doth he conſider? He weighs the Spirits; *Prov.* 16. 2. *All the Ways of Man are right in his own Eyes; but the Lord weigheth the Spirits:* That is, he conſiders vvith vvhat frame of Heart, and in vvhat manner vve go about any thing vve do for him. And therefore this is the main thing vve ſhould look after, in what manner we ſerve him; even as the Angels do in Heaven; not in an ordinary, but perfect manner.

But wherein doth the Reſemblance hold? How ſhould we be as the Angels?

1. In conformity to the Angels, we muſt ſerve God *readily.* The Angels are repreſented as *with Wings*, Iſa. 6. 2. And the Angel *Gabriel* is ſaid to *flie ſwiftly* upon God's Meſſage. They are hearkning for God's Word, and go on God's Errand. So we ſhould be ready and ſpeedy in our Obedience. *Pſal.* 119. 60. *I made haſte, and delayed not to keep thy Commandments.* It is not enough to keep God's Commandments, but vve muſt make haſte, (that is) before the ſtrength of the preſent Impulſion be loſt, and thoſe Fervors

Fervors which are upon us be cool'd.

2. Willingly and chearfully, and without murmuring. Angels are ready at God's beck; they are miniſtring Spirits, even to the meaneſt Saints; God hath ſent them abroad for the Heirs of Salvation; they are as Guardians to them, to look after them in all their Ways. The Devils, what Chriſt bids them do, do it murmuringly; the unclean Spirit would not come out without rending and tearing, *Mark* 9. Chriſt's preſence was a Burthen to them, *Mat.* 8. When we do things with reluctancy, murmuringly, we are more like the Devil, than the Angels. When the Devils obey his Word, they are forced to it by the abſolute Power of Chriſt; yet they do it not with Willingneſs and Freeneſs, as the good Angels do. But we are to do it freely: *I delight to do thy Will, O my God.* Pſal. 40. 8. And, *John* 4. 34. *It is my Meat and Drink, to do the Will of him that ſent me.* That was the Diſh Chriſt loved.

3. Conſtantly and unweariedly. Thus do the Angels in Heaven. The Devils, they abode not in the Truth; but Angels, they do it without wearineſs; they reſt not Day nor Night, but are ſtill lauding, praiſing, and ſerving God, and are never weary. God in Communion is ever new and freſh to them; the Face of their heavenly Father is as lovely as at firſt moment; no Wearineſs or Satiety creeps upon thoſe good Spirits. Thus ſhould we do it, without Wearineſs; and then we ſhall reap, if we faint not.

4. Faithfully, not picking and chuſing: *They hearken to the Voice of his Word*, whatever it be, be it to aſcend or deſcend: So we, if it be to go back-

backward for God, tho it be againſt the Bent of our Hearts. *David* is ſaid to be a *Man after God's Heart*, becauſe *he did all God's Will.* Acts 13.22. All which ſhould be a Patern for us, and we ſhould ſtrive to come up to it.

Give us this day our daily Bread.

WE are now come to the ſecond ſort of Petitions, that concern our ſelves, as the former did more immediately concern God. Now you may obſerve the Stile in the Prayer is altered: It was before, *Thy Name, Thy Kingdom, Thy Will*; now it is, *Give us*, and *forgive us*, &c. Before, our Lord had taught us to ſpeak in a third Perſon, *Thy Will be done*; and now in a ſecond Perſon, *Give us this day.* Which is not ſo to be underſtood, as if we were not at all concern'd in the former part of the Lord's Prayer. In thoſe Petitions, the Benefit is not God's, but ours. When his Name is ſanctified, his Kingdom cometh, and his Will is done; theſe Things do not only concern the Glory of God, but alſo our Benefit. It is our Advantage, when God is honoured by the Coming of Chriſt's Kingdom, and the Subjection of our Hearts unto himſelf. But theſe latter Petitions do more immediatly concern us. Now among theſe, in the firſt place, we pray for the neceſſary Proviſions of the preſent Life. Some make a ſcruple, why ſuch a Prayer ſhould be put in the firſt place? Surely, not to ſhew the Value

of

of theſe Things above Pardon and Grace; but this is the laſt of the Supplications. The Lord's Prayer may be divided into Supplications and Deprecations. Among the Supplications, there we pray'd, firſt, for the *Glory* of God; next, for the *Kingdom* of God; next, for our *Subjection* to that Kingdom; and in the laſt place, we pray for daily Bread, or Suſtentation of the preſent Life. But the other two are Deprecations; and that either of Evil *already committed*; and ſo we pray for Pardon of Sin, *Forgive us our Treſpaſſes*: Or Deprecation of Evil that is likely to be *admitted*; and ſo we pray againſt Temptation, *Lead us not into Temptation.* So that this Requeſt is put into a fit Order: Firſt, we ſeek God's Glory, as the End; his Kingdom, as the primary Means; our Subjection to that Kingdom, as the next Means; and laſt of all, our comfortable Subſiſtence in the World, as a remote ſubſervient Help, that we may be in a capacity to ſerve and glorify God.

In this Petition there is,

I. The Thing asked, and that is *Bread*, by which is meant all Things neceſſary for the maintenance of this Life.

Now this is ſet forth,

1. By a Note of Propriety, *Our Bread.*

2. By an Adjunct of Time, *Daily Bread.*

II. The Manner of asking, *Give*; we ask it as a Gift of God.

III. The Perſons for whom we ask, *Give us*; as many as are ſuppoſed to be in a Family together. Thoſe that can call God Father by the Spirit, they

they may come with moſt confidence to God about daily Supplies.

IV. The renewing of our Requeſt, σήμερον, *This day:* There is very much in that; we ask but from Morning till Night. *Give us this day our daily Bread.*

Before I come to explain theſe Circumſtances, let me obſerve in general:

Doct. I. *That it is the Lord, which doth beſtow upon us freely and graciouſly the good Things of this Life.*

It is Bread we ask, and we ask it of God, and to God we ſay, *Give:* All which Circumſtances do fully make out the Point.

This Point again muſt be made good by parts.

1. That God giveth it.
2. That he freely and graciouſly giveth it.

Firſt; I ſhall ſhew you how God is intereſted in the common Mercies we do enjoy; and how every one, high or low, rich or poor, full or in a mean Condition, of what rank ſoever they be, even thoſe that have the greateſt Store and Plenty of worldly Accommodations, they muſt come from Morning to Morning, and deal with God for daily Bread.

Thoſe common Mercies which we do enjoy,

1. God gives us the *Poſſeſſion* of them; for he is the abſolute Lord of all Things, both in Heaven and in Earth; and whatſoever is poſſeſſed by any Crea-

Creature, it is by his Indulgence; for the primitive and original Right was in him. *Pſal.* 24. 1. *The Earth is the Lord's, and the Fulneſs thereof; the World, and they that dwell therein.* It is all God's, we hold it in Fee from him; for he is the great Landlord, who hath leaſed out all theſe Bleſſings to the Sons of Men. The Earth is firſt the Lord's, and then by a Grant he hath given it to Men to enjoy. *Pſal.* 115. 16. *The Heaven, even the Heavens are the Lord's; but the Earth hath he given to the Children of Men.* He hath given it to Men, partly, by a *general* Grant, and Leave given to enjoy and occupy it, as the Place of our Service: But that is not all; he doth not only give the Earth in general to Men, but he makes a *particular Allotment*; the particular Deſignation of every Man's Portion of what he ſhall enjoy in the World, it is of God. And ſo it is ſaid, *Acts* 17. 26. *He hath determined the Bounds of their Habitation.* God hath not only appointed in general, the Earth to be the Place of our Service for a while; but he hath determined how much every one ſhall poſſeſs, what ſhall fall to his Share. Theſe Things come not by Chance, or by the Gift of others, or by our own Induſtry, but by the peculiar Deſignation of God's Providence. However they come to us, God muſt be owned in the Poſſeſſion; whether they come to us by Donation, Purchaſe, Labour, or by Inheritance; yet they are originally by God, who (by theſe means) beſtoweth them upon us. If they come by Donation, or the Gift of others; the Hearts of Men are in God's hands, and he it was that diſpoſed them to be bountiful to us, that appointed them to be Inſtruments of his Providence, to

nouriſh us. He that ſends a Preſent, he is the Giver, not the Servant which brings it: So, though others be imployed as Inſtruments, it is the Lord which made them able and willing to do us good. If they come to us by *Inheritance*, it is the Providence of God that a Man is born of rich Friends, and not of Beggars: *Prov.*22.2. *The rich and poor meet together; the Lord is the Maker of them all:* He that hath caſt the World firſt into Hills and Valleys, it was he that diſpoſed of Men, ſome into a high, and ſome into a low Condition. If they come to us by our own *Labour* and *Purchaſe*, ſtill God gave it to us: *Deut.* 8. 14, 18. *Take heed that thine Heart be not lifted up, and thou forget the Lord thy God; for it is he that giveth thee Power to get Wealth.* He doth not leave ſecond Cauſes to their own Power and Force, as if he were only an idle Spectator in the World: No, he gives the Skill and Induſtry to manage Affairs, and ſucceſs upon lawful Undertakings; the Faculty, and the uſe it is all from God: Tho a Man hath never ſo many outward Advantages, yet unleſs the Lord concur with his Bleſſing, all would be to no purpoſe.

2. As God gives us the Poſſeſſion, ſo he gives us a *Right* and *Title* to them. There is a two-fold Right to theſe common Bleſſings; a *Providential*, and a *Covenant*-Right: *Dominium Politicum fundatur in Providentia*, our *Civil* Right to things is founded upon God's *Providence:* But *Dominium Evangelicum fundatur in Gratia*; our *Goſpel*-Right to things is founded upon God's *Grace.* (1.) He gives the *Providential* Right; and thus all wicked Men poſſeſs outward things, and the Plenty they enjoy is as the Fruits and Gifts of God's common

common Bounty, it is their Portion, he hath given it to them; *Pſal.* 17. 14. *Which have their Portion in this Life:* whatever falleth to their ſhare in a fair way, and in the courſe of God's Providence; they are not Uſurpers meerly for *poſſeſſing*, but for *abuſing* what they have. They have not only a *Civil Right* by the Laws of *Men*, to prevent the Incroachment of others; but a *Providential* Right before *God*; and are not ſimply reſponſible for Poſſeſſion, but for their ill Uſe and Adminiſtration. (2.) There's a *Covenant*-Right to theſe Bleſſings: ſo only *Believers* have a Right to Creature-Comforts by God's ſpecial Love; and ſo, (*That a little that a righteous Man hath, is better than the Treaſures of many wicked:* Pſal. 37. 16.) as the mean Fare of a poor Subject, is better then the large Allowance of a condemned Traitor. Every wicked Man is a Traitor to God, and hath only an Allowance until he be deſtroyed. But that little which a Man hath, ſeaſoned with God's Love, is better than all the mighty Increaſe of wicked Men. Now this Covenant-Right we have by Chriſt, who is *Heir of all things*; *Heb.* 1. 2. Chriſt hath the *Original*-Right to them, and we by him come to have a *Covenant*-Right: So it is ſaid, 1 *Cor.* 3. 23. *Things preſent, and things to come, all are yours.* As things to come, the Day of Judgment is theirs; ſo things preſent is theirs by a *new Title* from him: So it is ſaid, 1 *Tim.* 4. 5. Marriage, Meats and Drinks, and all Creatures are made for them that believe. They that believe have only a Goſpel-Right to them. To draw it to the preſent thing; we do not only beg a *Poſſeſſion* of theſe things, but a *Right*; not only a *Providential*, but a *Covenant*-Right, that

we may enjoy them as the Gifts of God's fatherly Love and Compaſſion to us; that we may take our Bread out of Chriſt's Hands, that we may look upon it as ſwimming to us in his Blood, and all our Mercies as wrapt up in his Bowels; and then they will be ſweet, and reliſh much better with a gracious Soul, becauſe he cannot only taſte the Creature, but the Love of God in the Creature.

3. He gives the *Continuance* of our Bleſſings, that we may keep what we have; for unleſs the Lord do daily ſupport us, we cannot keep our Comforts for one day. How ſoon can God blaſt them? It's at his pleaſure to do what he will with you: He gave Satan Power over *Job*'s Eſtate; *Chap.* 1. 12. *Behold all that he hath is in thy Power.* Our Life it is continued to us by the Indulgence of God, and by his providential Influence and Supportation. For as the Beams of the Sun are no longer continued in the Air than the Sun ſhineth; or, as the Water retains the Impreſs and Stamp no longer than the Seal is kept on it; ſo when God takes off his providential Influence, all vaniſheth into nothing. Thus he is ſaid, *Heb.* 1. 3. *To uphold all things by the Word of his Power:* As a weighty thing is upheld in the Hand of a Man, when he looſeneth his Hand all falls to the Ground: So it is ſaid, *Job* 12. 10. *In whoſe Hand is the Soul of every living Thing, and the Breath of all Mankind.* God by his Almighty Graſp holdeth all things in his own Hands, and if he ſhould but let looſe his Hand, all would fall to nothing, and diſappear; *Job.* 6. 9. For it is from the intimate Support and Influence of his Providence that we have our Lives. So our *Comforts*, they

they are continued to us by God; alas, in themſelves they are poor fugacious things! *Haman* was to day high in Honour, and to morrow high upon the Gallows. *Riches make themſelves Wings, and flie away as an Eagle towards Heaven:* Prov. 23. 5. The Holy-Ghoſt ſeems there to compare Riches to a Flock of Birds, which pitcheth in a Man's Field to Night, but to Morrow they are gone: Who is the richer for a Flock of wild Fowls, becauſe they pitch in his Field now? So all theſe outward things are ſo flying, that they are ſoon gone by many Accidents, unleſs he preſerves them, and continues our Poſſeſſion of them. For God he can give a Charge and Commiſſion to the Fire, to the Fury of Men, one way or other to deprive us of theſe things. *Behold, all he hath is in thy Hands:* Job 1. 12. When a Man hath gotten abundance of worldly Comforts about him, and ſeemeth to be intrenched and provided againſt all Hazards; the Man is taken away, and cannot enjoy what he had heaped together with a great deal of Care and Sollicitude.

4. We beg *leave* to *uſe* them. It is good Manners in Religion, to ask God's leave in all things. It is Robbery to make uſe of a Man's Goods, and to waſte and conſume them without his leave. We muſt ask God leave upon this account, becauſe, tho God gives theſe good things to Men, yet he ſtill reſerves the Property in himſelf; for by diſtributing Bleſſings to the Creature, he never intended to deveſt himſelf of the Right. As a Husbandman, by ſcattering his Corn in the Field did not diſpoſſeſs himſelf, but ſtill keeps a Right, and means to have the Increaſe. So when the

Lord ſcattereth his Bleſſings, we only receive them as Stewards, not as Owners and Proprietors; God ſtill is the Supream Lord, and only hath the Property and Dominion. In *Life* it is clear, Man is not *Dominus Vitæ*, but *Cuſtos*, not *Lord* of his Life, but only the *Steward* and Guardian of it; he cannot live or die at his own Pleaſure: if a Man kills himſelf, he runs the danger of God's Law. What is ſaid of Life, is true alſo of his *Eſtate*, he is not an *Owner* ſo much as a *Steward*, that's the Notion of our Poſſeſſion; we are Stewards, and muſt render an account to God: *Hoſea* 2. 9. *I will return and take away* my *Corn in the time thereof, and* my *Wine in the ſeaſon thereof, and will recover* my *Wooll and* my *Flax*. Though God hath communicated theſe things to the Children of Men, yet he hath reſerved the Dominion in his own Hands: So *Hag.* 2. 8. *The Silver is mine, and the Gold is mine, ſaith the Lord of Hoſts.* He never diſpoſed any thing ſo into the Creatures Hands, but ſtill he hath reſerved a Right and Intereſt in it; and therefore it is, *Gen.* 14. 19. that the Lord is not only called the *Creator* of Heaven and Earth, but *Poſſeſſor* of Heaven and Earth. He is not only the Poſſeſſor of *Heaven*, where he dwells, which he hath reſerved to his *own* uſe; but he is Poſſeſſor of *Earth*, which he hath committed to the uſe of *Men*. And God will have his Right acknowledged from day to day.

5. It is he that giveth us *Ability* to uſe them: We beg, that we may not only have the Comforts, but *Life* and *Strength* to uſe them; for God can blaſt us in the very midſt of our Enjoyments. It is the caſe of many, when they have hunted after

after a worldly Portion, and begin to think, now I will ſit down and enjoy it; when the Gain is come into his Hands, and he thinks to waſte that which he hath got in hunting, Death takes him away, and he hath not power to uſe them. Thus it was with the rich Fool, when he began to ſing Lullabies to his Soul, and enjoy what he had got, he is taken away by Death; *Luke* 12.20. *Thou Fool, this Night thy Soul ſhall be required of thee; then whoſe ſhall thoſe things be which thou haſt provided?* And it is ſaid, *Numb.* 11.33. when thoſe People had gotten Quails: *That while the Fleſh was yet between their Teeth, ere it was chewed; the Wrath of the Lord was kindled againſt the People, and the Lord ſmote them with a very great Plague.* And that Noble Man which ſaw Plenty in *Samaria*, but could not taſte of it; 2 *Kings* 7.19. So *Job* 21.23. *One dieth in his full Strength, being wholly at eaſe and quiet:* When he has gotten abundance of worldly Comforts about him, Death ſeizes on him of a ſudden.

6. God yet is further intereſted in theſe Mercies, ſo as to give us a *ſanctified* uſe of them, that we may take our Bread out of God's Hands with Prayer, and Thanksgiving, and due Acknowledgments of God: In 1 *Tim.* 4.5. *Every Creature of God is good, and nothing to be refuſed, if it be received with Thanksgiving; for it is ſanctified by the Word of God and Prayer.* Then are the Creatures *ſanctified* to us, when we enjoy *God* in them; when our Hearts are raiſed to think of the *Donor*, and can *love* him the more for every Gift. Carnal Men, like Swine, raven upon the Acorns, but look not up to the Oak from whence they drop. In the *Canticles*, the Spouſes Eyes are compared to

Doves Eyes. They which make the Alluſion, ſay this is the meaning; look as a Dove pecks, and looks upward; ſo upon every grain of Mercy, we ſhould look up to the God of Mercies: It is not enough to *taſte* the *ſweet* of the Creatures, but alſo to *own God*, his *Love* and *Bounty* in them, ſo to have them ſanctified to us. This is the Priviledg we have as *Men*, that we can *know* the firſt Cauſe, and who is the Benefactor: All Creatures *ſubſiſt* upon the firſt Cauſe, but are not capable of knowing it. And this is our Priviledg, as *Chriſtians*, to have this Capacity reduced into *Act*. It is of the Lord's Grace to give us a ſanctified uſe of theſe things.

7. We beg of God the *natural Bleſſing* upon the holy Uſe of outward Comforts, ſo as they may continue us in *Health* and *Vigor* for the Service of God; for nothing will proſper with us but by his Bleſſing: *Pſal.* 106. 15. *He gave them their Requeſt, but ſent Leanneſs into their Souls:* that is, they had no natural Comfort by that which they had obtained. God may give a Man *Meat*, yet not an *Appetite*; he may not give him the *comfortable* uſe of it, a *Bleſſing* with it. And therefore the Apoſtle makes it to be an Argument of God's Bounty to the Heathen, that as he gave them *Food*, ſo he gave them *Gladneſs* of *Heart:* Acts 14. 17. *He gave them Rain from Heaven, and fruitful Seaſons, filling their Hearts with Food and Gladneſs:* that is, gave them a *comfortable* uſe, a *Bleſſing* upon the uſe of outward things. And *Levit.* 26. you will find a Diſtinction between *Bread*, and the *Staff* of Bread: we may have *Bread*, yet not the *Staff* of Bread. Many have worldly Comforts, but not with a natural Bleſſing: *Eccleſ.* 3. 13.

3. 13. *That every Man ſhould eat and drink, and enjoy the Good of all his Labour, it is the Gift of God:* not only that he ſhould have *Increaſe* by his Labour, but enjoy *Good*; to have the comfortable uſe of that Increaſe.

8. *Contentation* is one of God's Bleſſings that we ask in this Prayer [*Give us this day our daily Bread.*] That is, ſuch Proviſions as are neceſſary for us, Contentment and quiet of Mind in the Enjoyment; *Joel* 2.19. *Behold, I will ſend you Corn, and Wine, and Oil, and ye ſhall be* ſatisfied *therewith.* It is not only a *Bleſſing* we ſhould look after, but *Contentment*, that our Minds may be ſuited to our Condition, for then the Creature is more ſweet and comfortable to us. The Happineſs of Man doth not lie in his *Abundance*, but in the Suitableneſs of his *Mind* to his *Eſtate.* Luk. 12.15. *A Man's Life conſiſteth not in the abundance of things which he poſſeſſeth.* There's a twofold War within a Man, both which muſt be taken up before a Man can have Comfort; there's a War between a *Man* and his *Conſcience*, and this breeds trouble of Mind; and there's a War between his *Affections* and his *Condition*, and this breeds murmuring and envious repining: Say, *Yea, Lord, and let us be contented with thy Gift.* This for the firſt thing, how God is concerned in theſe outward Comforts.

Secondly; That the Lord doth *freely* and *graciouſly* give theſe good things to us, (that is) meerly out of his Bounty and Goodneſs. It is not from his ſtrict remunerative *Juſtice*, but out of his *Grace.* The very Air we breath in, the Bread we eat, our common Bleſſings, be they never ſo mean, we have them all from Grace, and all from

from the tender Mercy of the Lord. *Pſal.* 136. 25. you have there the Story of the notable Effects of God's Mercy, and he concludes it thus: *Who giveth Food to all Fleſh: for his Mercy endureth for ever.* Mark, the Pſalmiſt doth not only aſcribe thoſe *mighty Victories*, thoſe *glorious Inſtances* of his Love and Power, to his unchangeable Mercy, but our *daily Bread.* In *eminent* Deliverances of the Church we will acknowledg Mercy; yea, but we ſhould do it in every bit of Meat we eat, for the ſame Reaſon is rendred all along. What's the reaſon his People ſmote *Sihon* King of the *Amorites*, and *Og* the King of *Baſhan*, and reſcued his People ſo often out of danger? (*For his Mercy endureth for ever.*) And what's the reaſon he giveth Food to all Fleſh? (*For his Mercy endureth for ever.*) It's not only Mercy which gives us Chriſt, and Salvation by Chriſt, and all thoſe glorious Deliverances and Triumphs over the Enemies of the Church; but it's Mercy which furniſheth our Tables, it is Mercy that we taſte with our Mouths, and wear at our Backs. It is notable, our Lord Jeſus, when there were but five Barley Loaves, and two Fiſhes, *John* 6. 11. *He lift up his Eyes and gave Thanks.* Though our Proviſion be never ſo homely and ſlender, yet God's Grace and Mercy muſt be acknowledged.

But to evidence this by ſome Conſiderations; that certainly it is of the Mercy of the Lord, that he giveth Bread to the Creature: God giveth theſe Mercies.

1. To thoſe that *cannot* return any Service to him.

2. To

2. To thoſe that will not return any Service to him.
3. When we are at our beſt, we cannot *deſerve* them.
4. We deſerve the quite *contrary*.

1. He giveth theſe Mercies to thoſe that cannot return any Service to him. The Beaſts, and Fowls of the Air, the young Ravens: *Pſal.* 145. 16. *Thou openeſt thy Hand, and ſatisfieſt the Deſire of every living thing.* What can the Beaſts, or Fiſhes, or Fowls of the Air deſerve at God's Hand? what Honour and Service can they bring to him? only they have a bountiful Creator, from whom they receive their Allowance.

So as to *Infants*, alas, what can they deſerve at his Hand? when God rocks their Cradles, and nouriſheth them from the Dug; what Service can they do to God? *Iſa.* 46. 3, 4. *By me*, ſaith the Lord, *You are born from the Belly, and carried from the Womb, and even to your old Age, I am he, and even to hoare Hairs will I carry you:* Mark, not only in *Old Age*, when we have done God Service, doth he maintain us; but from the *Womb*, the *Belly*, before we could do any thing for him, we were tenderly handled by him. He alludeth to Parents and Nurſes, which carry their Younglings in their Arms. In Infancy we are not in a Capacity to know the God of our Mercies, and look after him; yet he looked after us then, when we could not perform one act of Love and Kindneſs to him. The Pſalmiſt takes notice of this; *Pſal.* 22. 9. 10. *Thou art he that took me out of the Womb; thou didſt make me hope, when I was upon my Mother's Breaſt. I was caſt upon thee from the Womb, thou art my God from my*

my Mother's Belly. Chriſtians, before ever you could do any thing for him, or your ſelves, before you could improve his Mercy, when you could not know who was your Benefactor, who it was that nouriſhed and cheriſhed you, yet then God rocked your Cradles, kept you from many Dangers, nurſed you, and brought you up, and carried you in the tender Arms of his Providence.

2. God gives theſe Mercies to thoſe that *will* not ſerve him when they *can:* Iſa. 1. 2. *I have nouriſhed and brought up Children, and they have rebelled againſt me.* There are many in the World whom God protects, ſupplies, and provides them of all Neceſſaries, yet they return nothing but Diſobedience, Contempt, Rebellion, and Unthankfulneſs. The Sun doth not ſhine by chance, but at God's diſpoſal: *Mat.* 5. 45. *He makes his Sun to riſe on the Evil, and on the Good; and ſendeth Rain on the Juſt, and on the Unjuſt.* Moſt of thoſe which are fed at God's Table, and maintained at his Expence and Care, they are his Enemies: and many times the more Men receive from him, the worſe they are. Look as Beaſts towards Man, when they are in good plight they grow fierce, and are ready to deſtroy thoſe which nouriſh them: ſo, when we are plentifully ſupplied, we kick with the Heel, wax wanton, and forgetful of God. Or, as a froward Child ſcratcheth the Breaſt which ſuckles it; ſo we rebel againſt God that nouriſhed us, and brought us up, and diſhonour our heavenly Father that provides theſe Bleſſings for us. *Pariſienſis* hath a ſaying, They which hold the greateſt Farms, many times pay the leaſt Rent: ſo the great ones of the World, they

they which have moſt of God's Bounty, give him the leaſt Acknowledgment.

3. When we do our *beſt*, we cannot *deſerve* theſe Mercies, or merit ought at God's Hands; for all we do is already due to God, as we are his Creatures; and the paying new Debts will not quit old Scores. The Queſtion is propounded, *Job* 22. 2. *Can a Man be profitable unto God, as he that is wiſe may be profitable unto himſelf?* See the Anſwer, *Chap.* 35. 7. *If thou be righteous, what giveſt thou him? or what receiveth he of thine Hand?* and wherein is God profited, if a Man's ways be perfect? And therefore what ever God doth for Creatures, he doth it freely, becauſe he cannot be obliged by any Act of ours, and pre-ingaged. Thus *Adam* in Innocency could not obtain the Bleſſing, but by virtue of the Covenant, nor merit ought at God's Hands; (that is) put any Obligation upon God; and therefore certainly now we cannot. And partly too, not becauſe whatever we do, it will carry a Proportion with theſe common Mercies. We are proud Creatures, and think of a Condignity of Works, and to merit from Heaven theſe Mercies: But alas! there's no Compariſon; and if God would deal with us upon Merit, and ſtrict Commutative Juſtice, we cannot give him a valuable Compenſation for temporal Mercies. *Gen.* 32. 10. *I am not worthy of the leaſt of all the Mercies which thou haſt ſhewed unto thy Servant.* Though none of God's Mercies can ſimply be ſaid to be little; for whatſoever comes from a great God ſhould be great in our Value and Eſteem, as a ſmall Remembrance from a great Perſon is much prized; therefore no Mercy is ſimply little, but comparatively; now the

the leaſt Mercies ſome have, and others the greateſt temporal Things: When we are put into the Ballance, We, and all our Worth and Deſervings, cannot counterpoize the leaſt Mercy, or merit the daily Bread we have from God. And then the little Good we do, it is meerly by the Grace that we have received. If one Man differs from another, who made him differ? It is but a new Gift, he is the more indebted to God.

4. We deſerve the *contrary*. We have forfeited our Lives, and all our Comforts; we have put our ſelves out of God's Protection by Sin. Death way-laid us, when we were in our Mothers Womb; and as ſoon as we were born, there was a Sentence in force againſt us. *Rom.* 5. 12. *Death came upon all, for that all have ſinned.* And ſtill we continue the Forfeiture. We provoke God to cut us off. It is a kind of pardoning Mercy, by which we ſubſiſt every moment. This is ſenſible in caſe of Sickneſs, when our Lives and Comforts ſlide from us, when there is but a Step between us and Death, when the Old Covenant comes to be put in Suit, and God ſeems to be executing the Sentence of the Law. And that is the Reaſon why the temporal Deliverance of the Wicked and Impenitent, is called a Remiſſion; as, *Pſal.* 78. 38. *But he being full of Compaſſion, forgave their Iniquity, and deſtroyed them not.* And, *Mat.* 18. 26, 27, 28. *Have Patience with me, and I will pay thee all. And the Lord of that Servant was moved with Compaſſion, and forgave him the Debt.* Why is it call'd a *Remiſſion?* Improperly, becauſe it was a Reprieve from the temporal Judgment for a time; it was, not an executing the Sentence which was in force againſt us: And it was not from any thing in the

Sinner,

Sinner, but from God's pity over his Creatures. And a godly Man, every time his Life and Comforts are in danger, hath a Pardon renewed at that time. *Iſa.* 38. 17. *Thou haſt in love to my Soul delivered it from the Pit of Corruption; for thou haſt caſt all my Sins behind thy Back.* They are loved out of Danger, and loved out of Sickneſs; the pardoning Mercy of God is indeed renewed to them.

APPLICATION.

Uſe 1. For Information, in two Branches.

Firſt; That God will give his People temporal Things: Not only Pardon, and Grace, and Glory; but *no good Thing will he with-hold.* Pſal. 81. 11. Many ſay, they can truſt God for eternal Life, but cannot truſt him for daily Bread. This is an utter Miſtake. Certainly, it is far more eaſy to truſt God for daily Bread, than for eternal Life; becauſe there are more Difficulties, more natural Prejudices againſt theſe greater Mercies of Pardon, and Eternal Life, than there can be againſt the daily Effects of God's Bounty. It is a harder matter to work through our natural Prejudices, which lie againſt Eternal Life; than to work through that Diſtruſt, which lies againſt God's Care over us, and Proviſion for us: Why? For God's common Bounty, it reacheth to all his Creatures, even to the ſmalleſt Worm; his Mercy is over all his Works: And ſurely it is more eaſy to believe his common Bounty, than his ſpecial Love, which runs in a diſtinct Channel to ſuch a ſort of Men.

But

But becauſe many have too weak a Faith about temporal Things, let us conſider how willing God is to diſtribute and give out theſe Supplies. Several Things I might mention.

1. God's Reſpect to the Bodies of his People, is a mighty Ground and Encouragement. God is in Covenant with the Body, as well as the Soul. Jeſus Chriſt proves the Reſurrection from thence, that God is the God of *Abraham*, *Iſaac*, and *Jacob*, *Mat.* 22. 32. This Argument can never be made good, but upon this Suppoſition, that God is in Covenant with *Abraham*'s Body, with the whole Believer; and therefore the Mark of Circumciſion was in their Fleſh, as the Water of Baptiſm is ſprinkled upon our Bodies. Well then, if the Bodies of the Saints be in Covenant with God, certainly ſome of the Promiſes of the Covenant do concern the Body, and Suſtentation of the preſent Life. But that is not all, but Jeſus Chriſt hath purchaſed both Body and Soul: 1 Cor. 6. 20. *Ye are bought with a Price; therefore glorify God in your Body, and in your Spirit, which are God's.* Not only the Soul is Chriſt's, but the Body.

You will ſay, That is ground of Service; but what! can it be inferr'd, that therefore God will provide for us? It is not only a ground of our Service, but of Chriſt's Care of us. If Chriſt had only purchaſed our Service, yet it were a ground of Hope: If you expect Work and Service from a Body, you will give maintenance to that Body. But Chriſt's Purchaſe implieth his Care over that he hath purchaſed; for the Intereſt God hath in us in Redemption, is a gracious Intereſt. God had an Intereſt in us before we were

were redeemed; we could not make void his Right, by any Rebellion of ours: But then God hath ſuch an Intereſt in us, as engaged and ſollicited him to deſtroy us. Look as a Prince hath an Intereſt in his Subjects; if they rebell, and revolt from their Obedience, they cannot diſannul his Right; but it is ſuch a Right, as binds him to purſue and chaſtiſe them, until they return to their Duty: So God hath a Right to the fallen Creature, but it was ſuch a Right as ſollicited Vengeance. But the Right Chriſt purchaſed, was a gracious Right, that God might protect and preſerve us. Well then, if Chriſt purchaſed Body and Soul, he hath obtained, not only that God ſhould be gracious to our Souls, but gracious to our Bodies; then the Argument runs clearly for confirming the Faith of the Saints, in expectation of temporal Benefits.

2. God hath given us greater things, therefore he will not ſtand upon the leſs; when a Man hath been at great Coſt, he will not loſe it. The Lord hath given us his Chriſt; *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all; how ſhall he not with him alſo freely give us all Things?* Can any Man be ſo illogical, ſo ill-skilled in Conſequences, as not to conclude from thence, if God give us Chriſt, with him he will give us all things? So, *Mat.* 6. 33. *Seek firſt the Kingdom of God, and his Righteouſneſs, and all other Things ſhall be added to you.*

3. Theſe things are diſpenſed to inferior, yea, to the worſt of his Creatures; *Pſal.* 147. 9. *He giveth to the Beaſt his Food, and to the young Ravens which cry.* Will God maintain the Beaſts of the Field? and will he not maintain his Children?

It is monſtrous and unnatural to think thus, that God will not ſupport you, and bear you out in your Work. This is Chriſt's own Argument, *Mat.* 6. 34. *Take therefore no thought for the Morrow; for the Morrow ſhall take thought for the Things of it ſelf: Sufficient unto the Day is the Evil thereof.* Daily Bread is in your Father's Power, and he gives it graciouſly to all his Creatures, and therefore certainly he will give it to you. Thus you may ſee with what Confidence you may expect daily Supplies.

Secondly; It informs us, that we may ask temporal Things, if we ask them lawfully. It is true, Prayers to God for ſpiritual Things are more acceptable. As your Child pleaſeth you better, when it comes to you to be taught its Book, rather than when it comes for an Apple: So it is more pleaſing to God, when you come for the Mediator's Bleſſing, and ſpiritual Things. Acts 3. 26. *God hath ſent him to bleſs you, in turning away every one of you from his Iniquities.* But yet we may ask other Things; why? For they are good and uſeful to us in the Courſe of our Service, and without them we are expoſed to many Temptations. And Prayer eaſeth you of a deal of carking about them. *Phil.* 4. 6. *Be careful for nothing; but in every Thing, by Prayer and Supplication, with Thankſgiving, let your Requeſts be made known unto God.* We may ask them, but it muſt be lawfully; and that for Order, not in the *firſt place.* That is howling, when we come to God meerly for Corn, Wine and Oil; when we prefer theſe Things before his Favour, and the Graces of his Spirit. Then it muſt be lawful too as to the Manner; a moderate Proportion,

not

not to ſet God a Task to maintain you at ſuch a rate, but to ask a moderate Allowance. Chriſt teacheth us here to pray for *Bread*, which is a neceſſary Allowance. *Prov.*30. 8. *Feed me with Food convenient for me.* And, 1 *Tim.* 6. 8. *If we have Food and Raiment, let us therewith be content.* And then ask them with Humility, and Submiſſion to the Will of God. We ought to ſay, as in *Jam.* 4. 15. *If the Lord will, we will go to ſuch a Place, and get Gain.* And then lawfully too, as to the End; not for an unlawful End, for Oſtentation and Riot, that we may live at large, and at eaſe. Jam. 4. 3. *Ye ask, and receive not, becauſe ye ask amiſs, that ye may conſume it upon your Luſts.* But we muſt ask it for a good End: *Pſal.*115. 1. *Not unto us, O Lord, not unto us, but unto thy Name give Glory, for thy Mercy, and for thy Truths ſake.* Lord, not for our Eaſe, or our Plenty, but that thy Name may be glorified, that we may be ſupported in Service. And then again, lawfully as to the Plea; We muſt not come and challenge it, as if it were our Due; we muſt not uſe the Plea of Merit, but of Mercy. Our Saviour doth not ſay, Let this Bread come to us any how, as he ſaith, *Let thy Will be done*; our Subjection to God is due; but, *Give us this day our daily Bread*, acknowledging the Lord's Mercy.

Uſe 2. Let us not place our Confidence in ſecond Cauſes, but in God, by whoſe Goodneſs and Providence over us, all temporal Things do come unto us; for without him, all our Carking and Labour is nothing; and if we have our Wiſhes without Labour, yet we ſhall not have our Comfort and Bleſſing without God. *Mat.*6.27.

Which of you by taking thought, can add one Cubit unto his Stature? By *taking thought*, he meaneth *anxious Care about Succeſs.* We cannot change the Colour of a Hair by all our anxious Thoughts. We cannot make our ſelves ſtronger, or taller. Many a Man is pierced through with worldly Cares, and ſtill the World frowns upon him, ſo all his Care comes to nothing. *Prov.* 10. 4. it is ſaid, *The Hand of the Diligent maketh rich*; compare it with *verſ.* 22. and it is ſaid, *The Bleſſing of the Lord, it maketh rich, and he addeth no Sorrow with it.* Moſt commonly they that are diligent, they thrive with their Diligence; yea, but if that be all, if they have not the Lord's Bleſſing, they have not that Sweetneſs and Peace, when they have gotten Abundance. O therefore let us place our Confidence, not in ſecond Cauſes, but in God.

Uſe 3. Let us be thankful to God for theſe vvorldly Things that vve enjoy. I urge this:

Firſt; Becauſe of the Danger of Ingratitude. Uſually we never forget God more, than when he remembreth us moſt. When Men have what they would have, then God is neglected; they grow careleſs in Prayer, or flat and cold in the performance of it. There is a great deal of difference between Men poor and rich: When poor, they will ſeem to put a natural Fervency into their Prayers; but when rich, they grow cold and careleſs. Mark what the Lord ſaith, *Hoſea* 13. 6. *They were filled, and their Heart was exalted; therefore have they forgotten me.* O how frequent is this, that many having been kept under a great Senſe of God in a low Condition, but when they

they have been well at eaſe, then they bear it up, as if they could live without God. The Bucket comes to the River with an empty Mouth, gaping to receive its Fulneſs, as it were; but when it is full, the Bottom is turned towards it: So it is very uſual with Men, to turn their Backs upon the Mercy-Seat; and when the Lord hath given them great Increaſe in worldly Things, and leaſed out a great Eſtate to them, he hath very little Rent from them. Now becauſe this is uſual, therefore thoſe whom God hath bleſſed with the Supplies of the preſent Life, how ſhould they ſtudy Thankfulneſs!

Secondly; Becauſe of the *Equity* of it. Conſider what an Equity there is, that we ſhould be thankful for outward Bleſſings.

1. They are good in themſelves.
2. They come from God.
3. They come from the Lord's Grace and Mercy.

1. They are good in themſelves. Food and Raiment is good, and *every Creature of God is good.* 1 Tim. 4. 4. They are good things, tho not the beſt things. They are good for our ſelves, that we may ſerve God more chearfully. The Lord would have the *Levites and Prieſts have their Portion, that they might be encouraged in the Law of the Lord.* 2 Chron. 31. 4. Now theſe things are good to encourage us, and ſupport us in our Work. Man conſiſts of two parts, of a Body, and of a Soul. Now whether we look to the one, or the other, you will have many Arguments to love and praiſe God, not only for what he hath done for our Souls, but likewiſe for our Bodies. And they are good, becauſe they prevent many

Snares and Temptations. *Prov.* 30. 9. *Leſt I be poor, and ſteal, and take the Name of my God in vain.* Diſeaſes which ariſe from Fulneſs, are more common; but Diſeaſes which ariſe from Indigence and Emptineſs, they are more dangerous: So Diſeaſes of Proſperity, they are more common; it is a rank Soil, and yields more Weeds: but Diſeaſes which ariſe from Poverty, breed Atheiſm, Irreligion, and Rebellion againſt God. They are good, as they make us more uſeful for God and Man. For God, as having more Advantages for the honouring of God: *Prov.* 3. 9. *Honour the Lord with thy Subſtance, and with the Firſt-Fruits of all thine Increaſe.* And of doing good to others: *That we may have to diſtribute to them that need.* Eph. 4. 28. O we ſhould all covet and affect mightily, to have wherewith to relieve the Neceſſities of others.

2, As they are Bleſſings, ſo they are Bleſſings which do not come by Chance, or by Man's Providence. 1 *Tim.* 6. 17. *The living God, who giveth us richly all Things to enjoy.* The People of God are plentifully provided for. Your Tables are well furniſhed, Backs well cloathed, it is God which gives you richly to enjoy them, and he muſt be acknowledged; as *David* doth, 1 *Chron.* 29. 14. *For all Things come of thee, and of thine own have we given thee.* Then, ver. 16. *O Lord, our God, all this Store that we have prepared, to build thee an Houſe for thine holy Name, cometh of thine hand, and is all thine own.* Tho you your ſelves have been Purchaſers of your own Eſtate, and Carvers of your own Fortune, (as Man is moſt apt to forget God there) yea, but tho you have prepared and brought together a great deal of Store,

Store, yet, *Lord, all comes from thee.* It ſweetneth the Mercy. When you are at the Table, to be carved to by a great Perſon, their Remembrance is counted a greater Favour than the Meal it ſelf: So it is not barely the Comfort we have by the Creature, which ſweetneth it; but when we think of the Donor, that the great God ſhould think of us, that it is God which ſpreads our Table for us, that doth put this Meat and Drink before us. *It was he that gave Seed to the Sower, and Bread for Food.* 2 Cor. 9. 10. When we take it immediately out of God's Hands, it is much ſweeter. And not only ſo, but alſo it is the more ſanctified. When we look to ſecond Cauſes, we ſhall ſurely abuſe the Mercy: *Hoſ.* 2. 8. *For ſhe did not know that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold*; what then? *Therefore ſhe prepared it for* Baal. When God's Kindneſs is not taken notice of, when we do not ſee God in our Mercies, we ſhall not uſe them for God. That Man will ſurely improve his Comforts ill, that doth not ſee God in them. Now that which comes from God, leads the Heart to God again; then the Creature is ſanctified. Therefore acknowledg God in theſe outward Things. We ſhould ſay of every Morſel of Bread, this is God's Gift to me; of every Nights Sleep, this is the Lord's Goodneſs. When God is acknowledged in theſe outward Things, he takes it the more kindly, and we are the better for it; the Mercy is the ſweeter, and the more ſanctified.

3. They not only come from God, but from the Lord's *free Grace and Mercy.* Theſe are two diſtinct Notions, by which God's Goodneſs is ſet

out, and they are both ſignificant and expreſſive in the preſent Caſe: Grace, that doth all freely; Mercy, that pitieth the Miſerable.

(1.) Then we have them from Grace; Grace is at liberty to give them to whom it will. Well, there is Grace in theſe outward Things; for God gives them to whom he will, to ſome, not to others. O when we conſider the Diſtinction between us and others, every one hath not ſuch liberal Supplies, nay, many of thoſe of whom the World is not worthy; ſurely this is meerly the Lord's Goodneſs. *Prov.* 22. 2. *The Rich and the Poor meet together, the Lord is the Maker of them all.* They had the ſame Maker that you had, (others which are deſtitute) therefore why is it you have more than they? It is meerly from Grace. Why is one Veſſel framed for an honourable Uſe, and another for a baſer Uſe? So it pleaſed the Potter. God, as the great Maſter of the Scenes, appointeth to every Man what part he ſhall act, meerly out of his own Grace, he is bound to none. It was a good Speech of *Tamberlain*, the great Conqueror of the Eaſt, to *Bajazet*; *What did God ſee in thee, that art blind in one Eye, and me, that am lame of one Leg, that he ſhould make us, paſſing by many others, the Lords of ſo many opulent and mighty Kingdoms?* A ſavoury Speech from an Infidel! What did God ſee in any of us, to exalt, cheriſh, and ſupply us, and let paſs many others, who for moral Excellencies, and vertuous Endowments, do far exceed us? When we conſider this Diſtinction, then, *Even ſo, Father, becauſe it pleaſed thee.* There is a kind of Election and Reprobation in theſe common Mercies, (that is) God will diſpenſe them

them to one, and not to another; he will be glorified in their *Poverty*, and glorified in thy *Wealth*, and therefore there's Grace in it.

(2.) There is *Mercy* in it that pitieth the miſerable. How doth it appear theſe good things come from Mercy? becauſe of our Want, and becauſe of our Forfeiture.

1. Our *Want*, and our Indigence. O when we think what ſhiftleſs creatures we ſhould have been, if he had not provided for us: *Pſal.* 40. 17. *I am poor and needy, yet the Lord thinketh upon me.* If we were but ſenſible of our own Weakneſs and Emptineſs, and manifold Neceſſities, we would admire that God ſhould think of us, ſuch forlorn and wretched Creatures; or that our Baſeneſs and Poverty doth not make us contemptible to God. *Pſal.* 34. 6. *This poor Man cried, and the Lord heard him; and ſaved him out of all his Troubles.* He doth not ſay, this *wiſe* Man, this *eminent* Saint, but this *poor* Man. This was the Doctrine of the Gentiles, That the Divine Powers did only care for the great and weighty Concernments of the World, but other things he left to their own Event, and their own Chance; as if God in the great throng of Buſineſs were not at leiſure to attend every private Man's Requeſt. Theſe were the fond Surmiſes the Gentiles had of God: But we are taught better. *This poor Man cried unto the Lord, and he heard him.* Poor Men in the World, when they have any thing to do with great Perſons, they muſt look long, wait, pray, and pay, to ſeek their Face and Favour, & at length meet with a rough Anſwer, and ſour Look. But God will not ſhut the Door, the Throne of Grace lies open for every Comer. You will ſay, this would

would ſweeten Mercies to the *Poor*: Nay, it concerns not only thoſe that are actually poor, but the *great* ones of the World; (for they are poor and ſhiftleſs in themſelves, if God did not provide for them) others are but Glaſſes where they might ſee their own Miſery. If they did well weigh the Wants and Neceſſities of others, they might ſee what would have been their own Caſe, if the Lord had not been merciful to them. As *Auſtin*, when he ſaw a Beggar friſking and leaping after his Belly was fill'd, the Spectacle wrought much upon him, that he had not ſuch rejoycing in God, who taſted ſo much of his Abundance. Saith *Chryſoſtome*, If you are not thankful for Health, go to the Spittles and Lazar-houſes, and ſee what might have been your own Caſe. Thus if you are not thankful for abundance, go to the Families where there are Children that want Bread. It is the Lord's Mercy to the richeſt, for they were miſerable and indigent. It is a great Mercy to relieve thoſe from Hand to Mouth: But you that have abundance, it is a double Mercy to you, for he prevents the Neceſſity before it was felt; as *Pſal.* 21. 3. *Thou preventeſt him with the Bleſſings of Goodneſs*: David takes notice of the Goodneſs of God to him. Before the need is felt and obſerved, you are ſtored; and this ſhould be a great Indearment of the Lord's Mercy to you.

2. It is Mercy if we conſider not only our *Want*, but our *Forfeiture*. It is not only Mercy, but pardoning Mercy, at leaſt a reprieving from Trouble, for we deſerved the contrary. There is a kind of Temporary-Pardon, which continueth all theſe Bleſſings. It is as great a Curſe as poſſibly

poſſibly *David* could thunder out againſt obſtinate Sinners, and God's implacable Enemies: *Pſal.* 28. 4. *Give them according to their Deeds, and according to the wickedneſs of their Endeavours.* Do we think this would be matter of Miſchief only to *David*'s Enemies? No, every one of us, if we had our Deſerts, we ſhould ſoon be ſhiftleſs, harbourleſs, begging from Door to Door, yea howling for one drop of Mercy to cool our Tongues. O then ſurely the Lord is to be praiſed and acknowledged in beſtowing the good things of this preſent Life. Well then,

As theſe Bleſſings come from God, let them carry up your Heart to God again. As all Rivers they run from the Sea, and they diſcharge themſelves into the Sea again; ſo let all be returned to God with Thankfulneſs, with acknowledgments that you have received them from God. I ſhall urge it with one Example; Jeſus Chriſt, though he were Heir, Lord of all things, *Who thought it no Robbery to be equal with God*; yet you find him ever giving Thanks when he uſed the Creatures; *Mat.* 15. 36. And it is the main thing *John* taketh notice of, and paſſeth by the Miracle, *John* 6. 23. *Where they did eat Bread, after that the Lord had given Thanks.* Nigh to *Tiberias* there was the place where our Lord fed many with five Loaves and two Fiſhes; but he only ſaith this, where they did eat Bread, *after that the Lord had given Thanks:* he ſaw this was a notable Circumſtance, ſo he doth but curſorily mention the Miracle, only calls it *eating Bread*, but expreſly mentioneth Chriſt's bleſſing the Creature. He would teach us, that the bleſſing of all Injoyments is in God's Hand.

USE

USE 4. If the Lord be the Donor, and Giver of all these outward things, let us beware we do not abuse these Gifts of God, as Occasions of sinning against the Giver, that we fight not against him with his own Weapons. Jesus Christ speaking to his own Disciples, though they were trained up with him, a Company chosen out, and select Family, who were to be his Heraulds and Ambassadors to the World, yet he gives them this Caution; *Luke* 21. 34. *Take heed to your selves, lest at any time your Hearts be over-charged with Surfeiting and Drunkenness, and Cares of this Life, and so that day come upon you unawares.* He saw it needful to warn his own Disciples. We had two common Parents, *Adam* and *Noah*, and one miscarried by *eating*, and the other by *drinking*; these Sins are natural to us. The Throat is a slippery place, and had need well be looked unto. Mark, Christ there doth not mean Surfeiting and Drunkenness meerly in a gross Notion. When we hear of Surfeiting and Drunkenness, we think of spuing, staggering, reeling, vomiting, and the like; but we are to consider it in a stricter Notion; *Take heed lest the Heart be over-charged.* The Heart may be over-charged, when the Stomach is not; (that is) when we are less apt to *praise* God, grow more *lumpish* and heavy; or rather when we settle into a *sensual* frame of Spirit, and by an inordinate delight in our present Portion, are taken off from minding better things. Look as the Heart is over-charged with the Cares of the World; so likewise with Creature-Delights, and Comforts of this World, when it is set for Ease and Vanity. Many that would

would be loathers of the other Drunkenneſs, yet are guilty of this kind of Surfeiting and Drunkenneſs; the Heart is over-charged with an inordinate Affection to preſent things. There cannot be a more heavy Judgment, than when our Table is made our Snare: *Pſal.* 69. 22. A Snare, it is God's ſpiritual Judgment; when the Comforts of this Life ſerve not ſo much to lengthen and ſtrengthen Life; but when their Hearts are hardned in Sin, and they grow neglectful of God, and heavenly things. *Raining Snares* is an Argument of God's Hatred. Firſt, *The Lord ſhall rain Snares*; *and then, Brimſtone and an horrible Tempeſt ſhall be their Portion:* Pſal. 11. 6. So it makes way for his eternal Anger.

USE 5. Let us be contented with that Portion which God hath given us of worldly things, if the Lord be the Donor. Why?

1. Becauſe God ſtands upon his Sovereignty; you muſt ſtand to God's Allowance, though he gives to others more, and to you leſs; for God is ſupream, and will not be controll'd in the diſpoſal of what is his own. The good Man of the Houſe pleaded, *Mat.* 20. 13, 14, 15. *Friend, I do thee no wrong; is it not lawful for me to do what I will with mine own?* The fulneſs of the Earth, and all, is his: and therefore though others have better trading, and finer Apparel, and be more amply provided for than we are, God is Soveraign, and will give according to his Pleaſure, and you muſt be content.

2. Nothing is deſerved, and therefore certainly every thing ſhould be kindly taken. If a Man be kept at free-coſt, and maintain'd at your Expence,

pence, you take it very ill, if he murmur and dislike his Diet. Certainly we are all maintain'd at free-coſt, and therefore we ſhould with all humble Contentation receive what ever God will put into our Hands.

3. God knows what Proportion is beſt for us, he is a God of *Judgment*, and knows what is moſt convenient for us, for he is a wiſe God. It is the Shepherd muſt chuſe the Paſture, not the Sheep. Leave it to God to give you that which is convenient, and ſuitable to your Condition of Life. A Shoe may be too big for the Foot, and a Garment too great for the Body, as *Saul*'s Armour was too large for little *David*; 1 *Sam.* 17. God will give you that which is convenient, that which is agreeable to you. A Garment, when too long, proves a dirty Rag; we may have too much, and therefore God he carves out our Allowance with a wiſe Hand.

4. God doth not only give ſuitable to your Condition, but ſuitable to your *Strength*, ſuch a Portion as you are able to bear. God layeth *Affliction* upon his People, and he gives them Mercies as they are able to *bear*; if they had more, they would have more Snares, more Temptations. You find it hard for a rich Man to enter into the Kingdom of Heaven; *Mat.* 19. 24. A Man may take a larger Draught than he is able to bear: ſo God proportioneth every Man's Condition accnrding to his ſpiritual Strength; every Man is not able to bear a very high proſperous Eſtate: *Heb.* 13. 5. *Let your Converſation be without Covetouſneſs; and be content with ſuch things as ye have: for he hath ſaid, I will never leave thee, nor forſake thee:* then you will live upon the Promiſe. But when

when Men ſet God a Task, and he muſt maintain them at ſuch a rate; that ends in Miſchief and Diſtruſt. *Pſal.* 78. 19. *Can God furniſh a Table in the Wilderneſs?* &c.

5. Contentation is one of God's Gifts that we ask in this Prayer, [*Give us this day our daily Bread.*] that is, we ask to be contented with our Portion. Contentment and quietneſs of Mind with what we do injoy, it's a great Bleſſing: *Joel* 2. 19. See what the Lord ſaith there by his Prophet: *I will ſend you Corn, and Wine, and Oil, and ye ſhall be ſatisfied therewith.* The bare and ſimple Bleſſing doth not ſpeak ſo much of God's Love, as when we are ſatisfied, when we have Contentment in it; that's the greater Bleſſing. When our Minds are ſuited to our Condition, then the Creature is more ſweet, more comfortable. Your Happineſs lies not in *Abundance*, but in *Contentment*; *Luke* 12. 15. This doth not make a Man happy, that he hath *much*; but this, that he is *contented*; he hath what God will give him. All ſpiritual Miſeries may be referred to theſe two things; a War between a Man and his Conſcience, and a War between his Affections and his Condition.

6. There may be as much *Love* in a *leſſer* Portion as in a *greater*. There's the ſame Affection to a ſmall younger Child, though he hath not ſo large an Allowance, as the elder Brother; yet ſaith he, my Father loves me as well as him; not that I have a double Portion, but I have as much of my Father's Love: So a Child of God may ſay, God loves me though he hath given another more, and me leſs. Be content with what falls to your ſhare, and with your Allowance

ance by the wiſe Deſignation and Allotment of God's Providence. Thus much for the firſt Point.

A Word of a ſecond, *viz.*

Doct. 2. *In asking temporal things, Chriſt hath ſtinted us to a day,* [*Give us,* σήμερον, this day *our daily Bread.*]

God in an extraordinary manner fed his People in the Wilderneſs; the *Mamah* ſtank if they had kept it another day; they had it from day to day. What's the Reaſon Chriſt ſaith, *Give us this day?*

1. That every day we may pray to God: Therefore it is not, give us this *Month*, or *Year*, but *Day*; becauſe every day God will hear from us: 1 *Theſſ.* 5. 17. *Pray without ceaſing:* God would not have us too long out of his Company, but by a frequent Commerce he would have us acquainted and familiar with him. This is required, that you ſhould not let a day paſs over your Head, but God muſt hear from you, for your Patent laſts but for a day; you have a Leaſe from God of your Comforts and Mercies, but it is expired unleſs you renew it again by Prayer. How much do they differ from the Heart of God's Children, that could be contented (like the High-Prieſt of old) to come to the Mercy-ſeat but once a Year? now the Lord would have us come every day to the Throne of Grace.

2. Every day, becauſe there ſhould be *Family*-Prayer; for all that taketheir Meat together, are to come, and ſay to God; *Give us this day our daily Bread.*

Bread. It is not ſaid, *Give me*, but *Give us*: Therefore you ſee how little of Love and Fear of God is there, where Week after Week they call not upon God's Name.

3. To make way for our *Gratitude* and *Thankfulneſs*. Our Mercies they flow not from God all at once, but ſome to day, and ſome to morrow, for we take them day by day; alltogether, they are too heavy for us to weild and manage: *Pſal.* 68. 19. *Who daily loadeth us with Benefits.* Our Mercies they come in greater *Number*, and a greater *Meaſure*, then we are able to acknowledg, make uſe of, or be thankful for. Therefore this is the burden of gracious Hearts, that Mercies come ſo thick and faſt, they cannot be thankful enough for them: but to help us, God diſtributes them by Parcels; who loadeth us *daily*, ſome to *day*, ſome to *morrow*, and every day, that we may not forget God, but may have a new Argument to praiſe him.

4. To ſhew us every day we ſhould renew our Dependance upon God for temporal things. There is no day but we ſtand in need of the Lord's Bleſſing, of Sanctification, of Comfort, that they may not be a Snare, that there is ſtill need of new Strength, new Grace, and new Supplies.

5. Again, *Give us this day*, that we may not burden our ſelves with over-much Thoughtfulneſs, that we might not ſolicitouſly cark for to morrow: *Mat.* 6. 34. *Sufficient unto the day is the evil thereof.* Every day affords Buſineſs, Trouble, Care, and Burden enough; we need not anticipate and pre-occupy the Cares of the next day; God would not have us over-born with

Sollicitude, but look no further than this day

6. Chriſt would teach us, that worldly things ſhould be ſought in a *moderate* Proportion; if we have ſufficient for a day, for the preſent Want, we ſhould not graſp at too much. Ships lightly loaden will paſs through the Sea; but when we take too great a burden, the Ship will eaſily ſink with every Storm. We have ſore Troubles to paſs through in the World; now when we are over-burdened with preſent things, we have more Snares and Temptations.

7. Chriſt would train us up with thoughts of our Lives *Uncertainty*; *James* 4.13. ſay not, This and this I will *do, to day or to morrow: What is your Life? it is but a Vapor.* One being invited to Dinner the next day, ſaid, for theſe many Years I have not had a to-morrow; meaning he was providing every day for his laſt day. We do not know whether we have another day, but are apt to ſing Lullabies to our Souls, and ſay, *Soul, take thine Eaſe, thou haſt Goods laid up for many Years:* Luke 12.19. We are ſottiſhly ſecure, and dream of *many Years*, whereas God tells us only of *to day*.

8. To awaken us after *heavenly* things. When we ſeek Bread for the preſent Life, then give us *this day:* but now come to me, ſaith Chriſt, and I will give you *Bread* that ſhall nouriſh you to *eternal Life*, Bread that endureth for ever: *John* 6. 27. *Labour not for the Meat which periſheth, but for that Meat which endureth unto everlaſting Life.* There is Meat that will endure for ever, but for the preſent, we beg only for this day. 1 *Pet.* 1. 4. *To an Inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for*

you.

you. That's an eternal State, this is but of a ſhort, and of a ſmall continuance: You ſee what need you have to go to God, that he will moſt plentifully provide for you.

And forgive us our Debts, as we forgive our Debtors.

WE have now done with the *Supplication* of this Prayer, and are come to the *Deprecations*. The *Supplications*, are thoſe Petitions which we make to God for obtaining of that which is *good*. The *Deprecations*, are thoſe Petitions we make to God for removing of that which is *evil*. Now of this latter ſort, there are two: 1. We pray for the Remiſſion of Evil that is already *committed*. 2. We pray for the prevention of the Evil which may be *inflicted*. The firſt of theſe is the Petition we have now in hand. Here,

1. The Petition is propoſed: *Forgive us our Debts.*

2. 'Tis confirmed by an Argument; *As we forgive our Debtors.*

In the firſt take notice,

1. Of the *Object*, or *Matter* of this Petition, and that is, *Debts*.
2. The *Subject*, or *Perſons* praying, *Us*.

3. The Perſon to whom we pray, *our Heavenly Father*, who alone can forgive our Sins.
4. The *Act* of *God* about this Object, *Forgive*.

Then the Petition is *confirmed* by an Argument, which is taken from *our forgiving of others*.

In which there's an Argument.

1. A *Simili*, from a like Diſpoſition in us. Thus, what is good in us, was firſt in God; for he is the Patern of all Perfection. If we have ſuch a Diſpoſition planted in our Hearts; and if it be a Vertue in us, ſurely the ſame Diſpoſition is in God; for the firſt being wanteth no Perfection.

2. The Argument may be taken *à diſpari*, or *à minori ad majus*, from the leſs to the greater. If we that have but a drop of Mercy, can forgive the Offences done to us; ſurely the infinite God, that is Mercy it ſelf, he hath more Bowels, and more Pity; *For his ways are above our ways, as high as the Heaven is above the Earth:* Iſa. 55. 9. So it ſeems the Argument is propounded; *Luke* 11. 4. *Forgive us our Sins; for we alſo forgive every one that is indebted to us.*

3. The Argument may be taken from the Condition, or the Qualification of thoſe that are to expect Pardon. They are ſuch that out of a ſenſe of God's Mercy to them, and the Love of God ſhed abroad in their Hearts, are inclined and diſpoſed to ſhew Mercy to others. So Chriſt explains it, *verſ.* 14. making it a Condition or Qualification on our part: *If ye forgive Men their Treſpaſſes, your heavenly Father will alſo forgive you.* But this will be more abundantly clear when I come to examine that Clauſe.

Before

Before we come to the Petition it ſelf, the Connection is to be conſidered; for the Particle [*And*] links it to the former Petition. After *Hallowed be thy Name*, he doth not ſay, *And thy Kingdom come*; they are propounded as diſtinct Sentences: but. *Give us this day our daily Bread, And forgive us our Debts*; for three Reaſons.

1. Without Pardon, all the good Things of this Life will do us no good: They are but as a full Diet, or as a rich Suit to a condemned Perſon; they will not comfort him, and allay his preſent Fears. Until we are pardoned, we are under a Sentence, ready for Execution, and therefore we cannot have that Comfort in outward Things, until we have ſome Intereſt in God's fatherly Mercy. A Man that is condemned, hath the King's Allowance until Execution: So it is the Indulgence of God to a wicked Man, to give him many outward Things, tho he is condemned already. We ſhould not ſatisfy our ſelves with daily Bread, without a ſenſe of ſome Intereſt in pardoning Mercy.

2. To ſhew us our Unworthineſs. Our Sins are ſo many and grievous, that we are not worthy of one Morſel of Bread to put in our Mouths. When we ſay, *Give us this day*, &c. we need preſently to ſay, *Forgive us our Sins*. There is a Forfeiture even of theſe common Bleſſings. *Gen.* 32. 10. *I am not worthy of the leaſt of all the Mercies, and of all the Truth, which thou haſt ſhewed unto thy Servant.* All that we have, we have from Mercy, and it is Mercy undeſerved. As we are Creatures, there can be no common Right between God and us, to engage him to give temporal Bleſſings; for we owe our ſelves wholly to

him, as being created out of nothing; Children cannot oblige their Parents. But much more as we are guilty Creatures, it is meerly of the Mercy of the Lord.

3. These are join'd together, because Sin is the great Obstacle and Hindrance of all the Blessings which we expect from God. *Jer.* 5. 25. *Your Sins have with-held good Things from you.* When Mercy comes to us, Sin stands in the way, and turns it back again, so that it cannot have so clear a Passage to us. Therefore God must *forgive*, before he can *give*, (that is) bestow these outward Things as a Blessing on us.

Having spoken of this Connexion, let me observe something from the Petition it self.

The first Thing I shall observe is, the Notion by which Sin is set out, *Forgive us our Debts.* The Point is:

Doct. I. *That Sins come under the Notion of Debts.*

In *Luke* 11. 4. it is, *Forgive us our Sins.* There is a twofold Debt which Man oweth to God.

1. A Debt of Duty.
2. A Debt of Punishment.

1. A Debt of Duty, Worship, and Obedience; this is a Debt we owe to God. In this sence it is said, *Rom.* 8. 12. *We are Debtors, not to the Flesh, to live after the Flesh:* In which Negative, the Affirmative is clearly implied, that we are Debtors to God, to live to God; Debtors to the Spirit, to live after the Spirit. By the Law of Creation,

Creation, we were not appointed to ſerve and pleaſe the Fleſh, but to ſerve God. *Luke* 17. 10. *When you have done all thoſe things which are commanded you, ſay, We are unprofitable Servants, we have done that which was our Debt or Duty to do.* Obedience, Worſhip, and Service is a Debt we owe to God, by virtue of that Intereſt which he hath in us, and Command he hath over us. And ſo you have that Speech, *Gal.* 5. 3. that we are *Debtors to the whole Law*, as we come under the Obedience of it.

2. A Debt of Puniſhment, which we are fallen into through the neglect of our Duty. Puniſhment is due to us as Wages: *Rom.* 6. 23. *The Wages of Sin is Death.* God hath as it were made a Contract with us, that if we will ſin, we muſt take our Wages; we muſt take what it comes to.

Now in this Petition, when we ſay, *Forgive us our Debts*, we do not deſire to be diſcharged of the Duty we owe to God, but to be acquitted of the Guilt and Puniſhment. The Faults or Sins that we are guilty of, oblige us, and bind us to the Puniſhment; and therefore Sins are called Debts. The original Debt we owe, is Obedience; and in caſe of Default, the next Debt we owe is Puniſhment. Look as in a Contract and Bond, if the Party obſerve not the Condition, then he is liable to the Forfeiture: So God dealt with Man by way of Covenant, and the Tenor of it was exact Obedience; and this Covenant had a Sanction or an Obligation annexed, in caſe Obedience was not exactly performed, we ſhould be accurſed, and ſuffer all manner of Miſery in this Life, and the next. Now by the Fall we in-

curr'd this Penalty, and therefore as loſt and undone Creatures, we run to God's Mercy, and beg him to forgive the Debt, or the Forfeiture of that Bond of Obedience, wherein Man ſtandeth bound to God by the Law.

A little to make it good, (before I come to the Body of the Petition) let me ſhew how Sin is a Debt, wherein it agrees. That will appear, if you can conſider,

1. Our Danger by Sin.
2. Our Remedy from Sin.

In both the Parts you will find Sin is conſidered as a Debt.

Firſt; If you conſider our Danger by Sin.

1. There is a Creditor to whom the Debt is due, and that is God. *Luke* 7. 41. when he would ſet out God's Mercy, he ſaith, *There was a certain Creditor, which had two Debtors*, &c. God is there ſet forth under the Notion and Similitude of a Creditor. God is a Creditor, partly as our Creator, and partly as a Lawgiver, and partly as a Judg. As our Creator and Benefactor, from whom we have received all that we have. It was the Lord that gave to every Man his Talents to trade withal, to ſome more, to ſome leſs, *Mat.* 25. Thus God hath truſted us with Life, and all other Bleſſings. But then as a *Law-giver*: If God had given us Life, Strength, Parts, Wealth, that we ſhould do with them what we would; tho the Gift would oblige us, in point of Gratitude, to ſerve our Benefactor, yet we had not been ſo reſponſible for our Defaults: But we are under a Law to ſerve him, and honour him that made us, and gave us what we have. God did not diſpoſſeſs himſelf of an Intereſt in them: He did not give them

them to us as Owners and Proprietors, to do with them what we would; but he gave them to us as Stewards; our Life and Employment here is a Stewardſhip. Nay, God is not only a Law-giver, but alſo a Judg; he will call us to an Account. He doth oblige us, as a Creator; but impoſeth a Neceſſity upon us of obeying and ſerving him, as a Law-giver; and not only makes a Law, but will take an Account of Men, how they obſerve the Law of their Creation. There will a Time come, when the Lord of thoſe Servants will come and reckon with them, and require his own with Uſury. *Luke* 19. 23. He will require this Debt and Service at our Hands, elſe we muſt endure the Penalty. Well, this is the Connection: He that abuſeth God's Mercy, as a Creator, offends him, as as Law-giver; and is juſtly puniſhed by him, as a Judg. There are many never think of this, therefore are not ſenſible of theſe great Relations, nor that they ſhall anſwer for all their Talents, Strength, and Time, and Advantages they have in the World. Thus there's a Creditor.

2. As a Debtor is bound to make Satisfaction to the Creditor, or elſe is liable to the Proceſs of the Law, which may be commenced againſt him: So are we all to God, Bodies and Souls, we are become ὑπόδικος τῷ θεῷ, *guilty before the Lord*, *Rom.* 3. 19. So we tranſlate it. We are under the Sentence of the Law, liable to the Proceſs of his revenging Juſtice, and one day God will purſue his righteous Law againſt us. All the fallen Creatures are quite become Bankrupt; we can never pay the original Debt of Obedience, therefore muſt be left to lie under the Debt of Puniſhment.

3. Look

3. Look as Debts ſtand upon *Record*, and are charged upon ſome Book of Account, that they may not be forgot: So God hath his Book of Account, a Book of Remembrance, as it is called, *Mal.* 3. 16. All our Words, Speeches, Actions, they are all upon Record; what Means we have enjoyed, what Mercies, what Opportunities, what Calls, and what Meſſages of his Love and Grace. *Job* 14. 17. *My Iniquity is ſealed up in a Bag.* As Mens Writings or Bonds, which they have to ſhew for their Debts owing to them, are ſealed up in a Bag; ſo *Job* uſeth that Similitude. Thus is Sin repreſented as a Thing that is upon Record, and cannot be forgotten. Many times we loſe the Memory of what we have done in Childhood and Infancy; but all is upon Record, and your Iniquities will one day find you out, tho you have forgotten, and think never to hear of them more.

4. A Day of Reckoning will come, when God will put the Bond in Suit, and all ſhall be called to an Account. Sometimes God reckoneth with Sinners (in part) in this World, but ſurely in the next. Death is but the Summons to come to an Account with God: *Luke* 16. 2. *Give an Account of thy Stewardſhip, for thou mayeſt be no longer Steward.* That Paſſage of the Parable is applicable to Death; *---That when ye fail, they may receive you into everlaſting Habitations*, ver. 9. When the Soul is turned out of Doors, when it is cited to appear before the Tribunal of God, then we give up our Account. But eſpecially at the great Day: *Rev.* 20. 12. *And I ſaw the Dead, ſmall and great, ſtand before God; and the Books were opened*; that is, the Book of Conſcience, and the Book

Book of God's Remembrance. There are two Books that are written within and without, upon which all our Actions are ſtamped; they are now cloſed, in a great meaſure we know not what is in theſe great Books. One of the Books, that of Conſcience, is in our own keeping, yet we cannot deface and blot it out. Theſe Books at that Day will be opened; Conſcience, by the Power of God, ſhall be extended to the Recognition of all our Ways. Conſcience writes, when it ſpeaks not: Many times it doth not ſmite for Sins we are guilty of; but there ſtands the Debt charged, upon which we ſhall be reſponſible.

5. After this Reckoning there is *Execution.* A Bankrupt, that cannot ſatisfy his Creditor, is caſt into Priſon: So God hath his Priſon for impenitent, diſobedient, and obſtinate Sinners: 1 Pet. 3. 19. *He went and preached unto the Spirits in Priſon.* It is a diſmal Priſon, where poor captive Priſoners are held in Chains of Darkneſs, that is, under the Horrors of their own deſpairing Fears, looking for the Judgment of the Lord, when they ſhall be caſt into this Priſon, and no getting out again, until they have paid the utmoſt Farthing, *Luke* 12. 50. And that will never be, as to the Sinner; He is (as it were) always ſatisfying, and can never be ſaid to have ſatisfied the Juſtice of God.

Thus you ſee how Sin is a Debt, and what correſpondence there is between them; the Obligation of Puniſhment that ariſeth from Sin. But now it differeth from all other Debts.

1. No

1. No Debt to *Man* can be ſo great as our Debt to *God*, both for number and weight. *Mat.* 18. 24. compar'd with *Verſ.* 28. You ſhall ſee there the Parable of the Lord, forgiving *ten thouſand Talents*; and the Servant goes and takes his Brother by the Throat, and requireth from him a Debt of *an hundred Pence*. Mark, Offences done to God are greater than Offences done to us; for there's as much Difference and Diſproportion, as between an hundred and ten thouſand. And then the Debt of the Fellow-Servant was but *Pence*, an hundred Pence; but the Debt due to the Lord, that was *Talents*; and a Talent is reckoned to be one hundred eighty ſeven Pounds, ten Shillings. Our Sins againſt God are more and more heavy, than any which our Brethren can commit againſt us. *Pence, Talents; one hundred,* and *ten thouſand:* there's the Difference and Diſproportion. O that we had a due ſenſe of what it is to ſin againſt God, againſt an Infinite Majeſty! To ſtrike a private Perſon, is not ſo much as to ſtrike an Officer of Juſtice; and that's not ſo much as to ſtrike the ſupream Magiſtrate. What is it to ſin againſt God? and how often do we? All our Imaginations are only evil, and that continually; and therefore all our Sins againſt God, will ariſe to a vaſt and heavy Debt, becauſe of the Infiniteneſs of the Object againſt whom Sin is committed.

2. In other Debts there's a *Day* of *Payment* ſet them; in this Debt there's *none:* God doth not tell us when he will put the Bond in ſuit againſt us; he may ſurprize us ere we are aware. *Luke* 12. 20. when he dream'd of *many Years*; *Thou Fool, this Night.* The Spirits now in Priſon, did

as

as little think of that doleful place, as thoſe Sinners which are alive. It may be to day, to morrow, the next hour; *Gen.* 4. 7. *Sin lyeth at the Door:* There's a Sentence, and Curſe that waylays him: Sin, for the *Puniſhment* of Sin, it's ready to ſeize upon him, and pluck him by the Throat, and bring him into God's Preſence. Still the Curſe hovers over the Head of obſtinate and impenitent Sinners.

3. In other Debts, if the *Goods* are taken by way of Execution, and ſuffice, the Perſon is free: But here God aims at the Perſon, and the whole Perſon. *Body and Soul are caſt into Hell Fire:* Mat. 10. 28.

4. Here there can be no ſhifting, no avoiding the Danger. If you fly from God, you do but fly to God; from God, as willing to be a Friend; to God, who is ſure to be revenged. *Whither ſhall I fly from thy Spirit? If I go into the Depths, thou art there:* Pſal. 139. God is here, there, and every where.

5. All other Debts ceaſe at *Death*; when a Man dyeth, we ſay his Debts are paid: but here Execution begins, then the Law takes the Sinner by the Throat, and drags him to everlaſting Puniſhment, and doth in effect ſay, pay me what thou oweſt. Death is God's Arreſt. Aſſoon as the Soul ſteps out of the World, preſently 'tis attached and ſeized, and forfeited into the Hands of God's Juſtice. How many are there that lie under this Danger and never think of it! Spiritual Debts they are not ſo ſenſible of, as literal. A Man that's deeply in debt, and in danger of an Arreſt, cannot ſleep, eat, walk abroad, but his Fears are upon him. *Auguſtus* bought his Quilt,

or

or Bed, that could ſleep ſoundly when he owed ſo many thouſand Seſtercies. But poor ſenſleſs Sinners never think of danger until they are plunged into it, and then there's no eſcape.

Secondly; The Metaphor will alſo hold good, as to our *Remedy* and *Recovery*, how we come out of this Debt. A Debtor that is inſolvent, is undone, unleſs there be ſome means found out to ſatisfy the Creditor: So we muſt altogether lie under the Wrath of God, unleſs Satisfaction be made. Therefore Jeſus Chriſt, in the

1. Place comes under the Notion of a *Surety*. Becauſe he took the Debt of Man upon himſelf, therefore, *Heb.* 7. 22. he is called, *The Surety of a better Teſtament*. When Chriſt undertook the Buſineſs of our Salvation, he did in effect ſay, as *Paul* to *Philemon*; Verſ. 18. *If he hath wronged thee, or oweth thee ought, put that on mine Account*: So did Jeſus Chriſt, in effect ſay to God; Let me be made a Sin, and made a Curſe for them. He that was a Judg, was willing to become a Party, and to pay what we owed. *David* in the Type of Chriſt, ſaith, *Pſal.* 69. 4. *I reſtored that which I took not away*. He did not take away any Honour from God: It was we that robbed God of the Glory of his Juſtice, Authority, and Truth; that trampled them under our Feet: but Chriſt made reſtitution and amends to God.

2. Having condeſcended to become our Surety, he made full Satisfaction, by ſuffering the Puniſhment which was due to us; *Iſa.* 53. 4. *Surely he hath born our Griefs, and carried our Sorrows*. That which we ſhould have born upon our own Backs, and would have cruſht us for ever, that he

he hath born, and he hath carried. Chriſt was to be the Sinner in Law, and was to ſuffer in our ſtead. *Solomon* hath a Paſſage concerning Surety-ſhip; *Prov.* 11. 15. *He that is Surety for a Stranger, ſhall ſmart for it:* or, (as the *Hebrew* will bear it) ſore-*bruiſed*, or, (as it is in the *Margin*) ſhall be *bruiſed* and *ſore-broken*. And the ſame word is uſed concerning Chriſt, that was our Surety; *Iſa.* 53. 10. *It pleaſed the Father to bruiſe him.* Chriſt is our Surety, therefore he was bruiſed and broken, he ſuffered what we ſhould have ſuffered. It is true, there are ſome Circumſtances of our Puniſhment, which Chriſt ſuffered not, (as a great part of our Puniſhment in Hell, there's the Worm of Conſcience, and Diſpair, and the Eternity of Torments) but this was not eſſential to the Puniſhment, but did only ariſe from the Guilt, and from the Weakneſs of the Party that is puniſhed, becauſe we cannot work through it otherwiſe. Chriſt paid the full Price which Divine Juſtice demanded, and ſo made Satisfaction for us.

3. Chriſt ſatisfying as our Surety, all thoſe which had an Intereſt in his Death, they are ſet free from the Wrath of God, they have a Releaſe from this great Debt owed. As when the Ram was taken, *Iſaac* was let go; ſo when Chriſt was taken, the Sinner is releaſed and diſcharged. *Job* 33. 24. *Deliver him from going down to the Pit, I have found a Ranſom.* Certainly God will not exact the Debt twice, of the *Surety*, and of the *Principal* Perſon; our Surety having paid the Debt for us, therefore we go free. And therefore if our Conſciences ſhould purſue us at Law, we may anſwer, Chriſt was taken for us, *He was*

bruiſed

bruiſed for our Iniquities, and he bore the Chaſtiſement of our Peace.

4. Chriſt hath not only ſatisfied for the Puniſhment, but he hath procured Favour for us; wherein he differeth from an ordinary and common Surety. Chriſt does not only free us from Bonds, but alſo hath brought us into Grace and Favour with the Creator, Law-giver, and Judg. There's a double Notion of Chriſt's Death; that of a *Ranſom* for the delivery of a Captive, and as a *Merit* and *Price* which was given for eternal Life. The Death of Chriſt did not only diſſolve the *Obligation* which lay upon us, to ſuffer the Penalty for the Breach of the Law, and ſo deliver us from the Wrath to come; but it was a *Price* that was given to purchaſe Grace, Favour, and Heaven for us, which is called, *Epheſ.* 1. 14. *The purchaſed Poſſeſſion.* Now why muſt our Surety inſtate us thus into Favour? becauſe Chriſt was ſuch a Surety, as did not only pay the *Forfeiture*, but alſo the *Principal*, (that is) he did not only make *Satisfaction* for the Treſpaſs and Offence (which is the Payment of the Forfeiture) but alſo he eſtabliſhed a *Righteouſneſs* anſwerable to the Law (which is the Payment of the Principal) and of that original Debt which God firſt required of the Creature; for there's a Debt of Duty and Service, which Chriſt performeth and eſtabliſheth, as a Righteouſneſs for us.

5. From hence in his Name there is proclaimed Redemption to the Captives, Freedom to poor Priſoners that were in Debt, and weak, and could not acquit themſelves. And therefore the Publication of the Goſpel is compared to the Year of

Jubilee;

Jubilee; Luke 4.19. *Christ came to preach the acceptable Year of the Lord.* It relates to the Year of *Jubilee*, wherein all Debts were cancelled; it was a Year of general Releasement, proclaimed by sound of Trumpet, that every Man should return to his Inheritance, and all Debts dissolved and done away; *Lev.* 25. 9, 10. So Jesus Christ saith, *The Spirit of the Lord is upon me, to preach the acceptable Year of the Lord:* (that is) to proclaim to poor Captives a Release of all Debts, and all Bonds which are upon them.

6. All those that *come to God by Christ*, are interested in the Comfort of this Offer and Proclamation of Grace, and may plead with God about their Discharge from this great and heavy Debt. I put it mainly in that Notion, (those that come to God by Christ) because you will find that's the Description of those whom Christ means to save; *Heb.* 7.25. *He is able to save them to the uttermost, that come unto God by him.* Who are those that come unto God by him? Those that in Christ's Name, do seriously, and with Brokenness of Heart, deal with him about a Release and a Discharge. To *come to God by him*, it is to come in his Name, to plead his *Propitiation*, or his *Satisfaction*, as the only meritorious Cause; and the *Promise* of God in Christ to blot out our Offences, as the only ground of Hope; and as to our selves, acknowledging the Debt; that is, in confessing our Sins, and our desert of Punishment, with a purpose to forsake them.

1. There is required an *Acknowledgment* of the Debt. God stands upon it, that his Justice may be owned with a due sense, according to the Tenor of the first Covenant: For though the

Satisfaction be made by another, and that by a Surety of God's providing; yet God will have the Creature know they are under ſo heavy a Debt, that he will have them feel it in *Brokenneſs* of Heart; not know it only in a *general Conviction*, but confeſs our Sins; 1 *John* 1. 9. *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins.* When we come with true Remorſe, and confeſs we have offended ſo juſt, ſo holy, ſo merciful a Father, it muſt be grievous to us in the remembrance of it. You muſt not only confeſs Sin as a *Wrong*, but as a *Debt*: Sin hath wronged God, and it is alſo a Debt binding you over to a Puniſhment we could never indure, nor make God any Satifaction for. Therefore *David* when he would have God's Bond croſſed and cancell'd, ſee how he pleads; *Pſal.*51.2,3. *O Lord, blot out mine Offences, for I acknowledg my Tranſgreſſions; and my Sin is ever before me.* Blot it out, for I acknowledg it; (that is) I ſubmit to thy inſtituted Courſe; I ſubmit to the Juſtice of the firſt Covenant.

2. The *Satisfaction* of Chriſt muſt be pleaded alſo by a Sinner in the Court of Heaven, in a believing manner, that there may be an owning of the Surety. All Parties that are intereſted in this Buſineſs muſt conſent. Now God and Chriſt they are agreed about the buſineſs of Salvation: *God* hath agreed to *take* Satisfaction from Chriſt, and *Chriſt* hath agreed to *make* this Satisfaction to God: All the buſineſs now is about the Sinner's Conſent, or about his ready Acceptation of Jeſus Chriſt; and we never heartily indeed conſent to this, that Chriſt ſhall be our Surety, and he the Perſon that muſt releaſe

and

and diſcharge this Debt, until we look upon him by an Eye of Faith, as one that tore the Bond and Hand-writing that was againſt us. The *Law* is called the *Hand-writing* that was againſt us; there's the Bond which was to be put in ſuit: now, *Col.* 2. 14. He hath (torn, or) *blotted out the Hand-writing of Ordinances, that was againſt us, which was contrary to us, and took it out of the way, nailing it to his Croſs.* He hath diſannull'd the Law, which binds to ſuffer the Wrath of God. The Law was the Bond by which our Death was ratified.

3. There is requir'd an unfeigned purpoſe to *forſake* Sin. He that hath been releaſed of his Debt, muſt not ſtill run into new Arrears.

Chriſt never blotted out our Debts, that we might renew them, and go on upon a new Score of offending God again; this is to dally with God, to run into the Snare, when he hath broken it for us, and given us an eſcape, to plunge our ſelves into new Debts again.

In this Prayer, *Forgive us our Debts*, then preſently, *Lead us not into Temptation.* Therefore we muſt purpoſe to forſake Sin, otherwiſe we do not draw nigh to God with a *true* Heart; *Heb.* 10. 22. We do but deal falſely with God in all the Confeſſions we make, and in all the Pleas of Faith, unleſs there be an unfeigned purpoſe to renounce all Sin, and caſt it off, as a thing that will undo our Souls. Thus, Chriſtians, muſt you ſue out your Releaſe and Diſcharge in your Surety's Name.

Uſe 1. The Uſe is, firſt, to ſhew us the Miſery of an impenitent unpardoned Sinner, he hath a

vaſt Debt upon him that will ſurely undo him, unleſs he doth in time get a Diſcharge. He is bound over to ſuffer the Wrath of God for evermore, and no Hand can looſe him but God's. Many times they think of no ſuch matter, and cry, *Peace, Peace,* to themſelves; but it is not the Debtor which muſt cancel the Book, but the Creditor. Have you a diſcharge from God? where's your legal Qualification? poor Creatures, what will you do? Many take care that they may owe nothing to any Man; Oh! but what do you owe to God? To live in doubt, and in fear of an Arreſt, O what Miſery is that! But when Sin lieth at the Door, ready to attach you every moment, and hale you to the Priſon of Hell, that's moſt dreadful. Therefore think of it ſeriouſly; how do Accounts ſtand between God and you? Sinners are loth to think of it. When the Lord came to reckon with his Servants, *Mat.* 18. 24. it is ſaid, *One was brought to him which ow'd him ten thouſand Talents:* He was loth to come to an account, he would fain keep out of the way, but he was *brought* to him. So we are unwilling to be call'd to account, we ſhift and delay, and will not think of our Miſery: but the putting *off* Sin, will not put it *away*; our not thinking of our Miſery, will not help us out, and will not be a Releaſe and Diſcharge.

2. If Sins be Debts, and an increaſing Debt, ſo that Man is ever treaſuring up Wrath againſt the day of Wrath; it preſſeth us to be more careful to get out of this Condition. Saith *Solomon,* Prov. 6. 3, 4, 5. If thou beeſt in debt, *flee as a ſwift Roe from the hand of the Hunter, and as a Bird from the hand of the Fowler.* O it's a ſad thing to lie

lie in our Sins! If you be under this Debt, *Give not Sleep to thine Eyes, nor Slumber to thine Eye-lids; get away like the ſwift Roe from the hand of the Hunter*, &c. And what I ſay concerning a *State* of Sin, I ſay concerning *daily Failings*; make your Peace with God betimes; if you have contracted a new Debt, make all even between God and your Souls, that you may not ſleep in your Sins.

3. This ſhould make us more cautious that we do not commit Sin: Why? it is a Debt that will render you obnoxious to the Wrath of God; in it ſelf it merits eternal Death: O therefore ſin no more, do not run again into the Snare! When you give way to Sin, you hazard the Comfort of your Acquittance by Chriſt; *Pſal.* 85.8. *The Lord will ſpeak Peace unto his People, and to his Saints; but let them not turn again to Folly.* If the Lord hath given you your Peace, and ſome hope of your being diſcharged of this heavy Debt, take heed of medling with forbidden Fruit, and running into debt again.

2. From the Subject, or Perſons which make this Prayer, *Forgive us*, Obſerve,

Doct. *Even thoſe that call God Father, ought to beg, daily and humbly, Pardon of their Sins.*

Forgive Us; who is that *Us* that can ſay in Faith, *Our Father*, daily. For this is a Patern for daily Prayer, as the word ὀφείλημα in the former Petition noteth. We need beg, for Chriſt hath taught us here to ſue out our Diſcharge. In which begging there is an Exerciſe of *Faith* eying Chriſt; *Rom.* 3.25. *God hath ſet forth him*

to be a Propitiation through Faith in his Blood. And there is an Exerciſe alſo of *Repentance*, as to *mourning* for Sin; 1 *John* 1. 9. and *Prov.* 28. 13. *He that confeſſeth and forſaketh his Sin, ſhall have Mercy:* and as to loathing of Sin; *Acts* 3. 19. *Repent ye therefore, and be converted, that your Sins may be blotted out.* And certainly it muſt be *humbly* begged; for if we ſeek Pardon, we muſt ſeek it in God's way. We do not beg God to reſcind and make void his Laws, and thoſe wiſe Conſtitutions he hath appointed, whereby the Creature ſhall receive this Grace; and the manner wherein he will deal and tranſact this buſineſs with the offending Creature: But we ſeek it, as exerciſing our renewed Repentance; (that is) mourning for Sin, and loathing of Sin. But of this more hereafter.

Now, that the beſt of God's Children ſhould be dealing with God about a Pardon of their Sins; I ſhall argue it,

1. From the Neceſſity.
2. The Utility and Profit of ſuch a Courſe.

Firſt; The *Neceſſity* of this will appear two ways.

1. From the Condition of God's Children here in the World.
2. From the way wherein God will give out a Pardon.

1. From the Condition of God's Children here in this World. The beſt are not ſo fully ſanctified in this Life, but there is ſome Sin found in them: Not only they who walk with no *Care*, but even they that ſet the moſt *narrow* watch over their Ways, they are not ſo ſanctified, but they need daily to go to God.

1. They

(1.) They have *Original* Sin which remaineth with them to the laſt, they have the ſinning Sin which the Apoſtle ſpeaks of. *Paul* complains of the body of Death; *Rom.* 7. 23, 24. *Who ſhall deliver me from it?* The *Hebrews* were wont to propound their Wiſhes by way of Queſtion; as, *O that Salvation were come out of* Sion! It is in the Hebrew, *Who ſhall bring Salvation out of* Zion? So, *Who will lead me into* Edom? That is, *O that I were led into* Edom, that I might diſplay the Banner there, becauſe of God's Truth. So, *who ſhall deliver me from the body of this Death?* that is, *O that I were delivered!* Where the Reign of Sin is *broken*, yet there it remains; though it be caſt *down* in regard of *Regency*, yet it is not caſt *out* in regard of *Inheritance*. As the Ivy that is gotten into the Wall, cut away the Boughs, Branches, Stubs, yet ſtill there will be ſome ſproutings out again, until the Wall be pulled down: So, until theſe earthly Tabernacles of ours be tumbled in the Duſt, though we are mortifying and ſubduing of Sin, yet there will be a budding and ſprouting out again.

(2.) There are many *Actual* Sins. *James* 3. 2. *In many things we offend all.* And, Eccleſ. 7. 20. *There is not a juſt Man upon Earth, that doth good, and ſinneth not:* That is, that *ſins* not either in *omitting* of Good, or *committing* of Evil. Our Offences are either total or partial. *Partial* Offences; though a Child of God, loves God, fears God, truſts in God, yet not in that Purity and Perfection that he hath required of him: though he ſerves God, and obeys him, yet not with that Liberty, Delight, Reverence, which he hath required. There is an Omiſſion in part in every

Act: There is not that Perfection which God deſerveth, who is to be ſerved with all our Might, with all our Strength. Our Principles are divided; there is Fleſh and Spirit: there is a mixture in all our Actions. Sometimes there's a *total* Omiſſion, the ſpiritual Life is at a ſtand, many times all Acts of reſpect are intermitted. Then for *Commiſſions*; Sometimes out of *Ignorance*, they do not ſee what is to be done. Though they have a general Reſolution to do the whole Will of God, yet many times they miſtake. Our Light is but in part: *And who can underſtand his Errors*? Pſal. 19. 12. *Cleanſe me from ſecret Sins*: We ſin out of Ignorance, as a Man in the dark may juſtle againſt his Friend. Sometimes by *Imprudence* and *Inconſideration*, as a Man that is not heedful though he knows it, he may miſtake his way. Many are *overtaken in a Fault*; Gal. 6. 1. (that is) unawares, and beſides their Intention. Sometimes out of *Incogitancy* and ſudden *Incurſion*, they may not only be overtaken, but over-born, *drawn away by their own Luſts*; James 1. 14. overcome by the Prevalency of Paſſion and corrupt Affection; ſo Sin gets the upper hand. Thus it is with the Children of God. Look as it was ſaid of the *Romans*, that in *Battel* they were overcome, but never in War. Though a Child of God hath the beſt of it at laſt, yet in many particular Conflicts he is over-born by the Violence of Temptation, and his own corrupt Luſts. Thus there's a neceſſity of begging daily Pardon if we conſider the Condition of the Saints while they are here in the World, who carry a ſinning Nature about them, a corrupt Iſſue that will never be dried up while they are in the World; and

alſo

alſo they are guilty of many actual Sins, both of Omiſſion and Commiſſion.

Secondly; The neceſſity of it will appear from the *way* wherein God gives a Pardon, which is upon the Creatures humble *Submiſſion*, and ſeeking of Terms of Grace; ſo that whatſoever Right we have to Remiſſion in Chriſt, though we have a *general Right* to remiſſion and pardon of Sin; yet we muſt ſeek to apply that Right, and beg the uſe of it for our daily Pardon, and Acceptance with God. This will appear by conſidering, 1. The nature of this Requeſt. 2. The Right that a juſtified Perſon hath to the Pardon of his daily Sins.

1. What we beg for, when we ſay, *Forgive us our Sins:* Five things we ask of God.

1. The Grant of a Pardon.
2. The Continuance of this Priviledg.
3. The Senſe and Comfort of it.
4. The Increaſe of that Senſe.
5. The Effects of Pardon, or a Freedom from thoſe penal Evils, that are fruits of Sin.

1. The *Grant* of a Pardon, That God would accept the Satisfaction of Chriſt for our Sins, and look upon us as righteous in him. Jeſus Chriſt himſelf was to ſue out the Fruits of his Purchaſe; *Pſal.* 2. 8. *Ask of me, and I will give thee the Heathen for thine Inheritance, and the uttermoſt parts of the Earth for thy Poſſeſſion.* Though he had a Right to be received into Heaven, to ſit down at the Right-hand of God, and adminiſter the Kingdom for the Comfort of his Elect Ones; yet, *ask of me.* And ſo we are to ſue out our Right; *Pſal.* 32. 5.

I ſaid, I will confeſs my Tranſgreſſions unto the Lord; and thou forgaveſt the Iniquity of my Sin: What then? *For this cauſe ſhall every one that is godly pray unto thee.* Though God be ſo ready to forgive; aſſoon as we conceive a purpoſe, he gives out a Pardon, yet we are to call upon God. God will have us to ſue out the Grant of a Pardon; why? becauſe he would deal with us as a Soveraign, therefore doth he require the Submiſſion of our Faith. It was of Grace that he would appoint a *Satisfaction* for us, which he did not for the fallen Angels; and it was much more Grace that he would give that Satisfaction, give that Price out of his own Treaſury. Chriſt was not a Mediator of our chooſing, but God's; and therefore though Juſtice be fully ſatisfied, yet the Debt is humbly to be acknowledged by the Creature, and we are to ſue out Terms of Grace. And again, the Application to *us* is meerly Grace, when ſo many thouſands periſh in their Sins; therefore we are to beg, to ſue out this Grace, that we may have the benefit of Chriſt's Death. God doth it, that in begging we may acknowledg our own Miſery, and how unable we are to make Satisfaction; *Pſal.* 143. 2. *In thy ſight no Fleſh can be juſtified:* And, *Pſal.* 130. 3, 4. *If thou ſhouldſt mark Iniquities; O Lord, who ſhall ſtand? But there is Forgiveneſs with thee, that thou mayeſt be feared.* Before God will give us an Intereſt in this Forgiveneſs, we are to come and confeſs our ſelves utterly to be inſolvent, and alſo to own Jeſus Chriſt as the means, that we may ſolemnly and explicitly own our Redeemer, who was appointed by God, and procured this benefit for us; 1 *Joh.* 2. 1. *And if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt*

Chriſt the righteous. God hath required we ſhould ſue it out, and own our Advocate, as well as confeſs our ſelves unable to ſatisfy, that we might know who is our Advocate. In the Type of the Brazen Serpent, *Numb.* 21.8. *And the Lord ſaid unto* Moſes, *Make thee a fiery Serpent, and ſet it upon a Pole; and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.* Mark, tho God ſet up a ſign of Salvation, (as it is called elſewhere) yet when you ſhall *look* upon him, you ſhall live. So God would have us ſue out the Grant by looking to Chriſt, that ſo our Intereſt may be eſtabliſhed; *John* 3. 14. *And as* Moſes *lifted up the Serpent in the Wilderneſs; even ſo muſt the Son of Man be lifted up; that whoſoever believeth in him, ſhould not periſh, but have eternal Life.* That whoſoever *believeth in him*, that was the intent of looking upon it; that we might fix our Faith on Chriſt, and come under the ſhelter of his Wing. We beg, upon a ſenſe of our own unworthineſs, the Acceptance of Chriſt's Satisfaction for us.

2. We pray for the *Continuance* of Pardon; though we are already juſtified, yet *Forgive us our Sins.* As in daily Bread, though we have it by us, and God hath ſtored us with Bleſſings in our Houſes, yet we beg the continuance and uſe of it: ſo what ever Right we have to pardoning Mercy, yet we beg the continuance of it, for two reaſons; *Partly*, becauſe Juſtification is not compleat until the day of Judgment; but Mercy is ſtill in *fieri* (that is) God is ſtill a doing; *Acts* 3. 19. *That your Sins may be blotted out, when the times of refreſhing ſhall come from the Preſence of the Lord.* Then are our Sins blotted out, then is this Priviledg compleat. We read of Forgiveneſs in *this* World, and Forgiveneſs in the World to *come*

Matth.

Matth. 12. 32. Forgiven in *this World*, when accepted to Grace and Favour with God; and forgiven in the *World* to *come*, when this Privilegd is compleat, and fully made up to the Elect. Some Effects of Sin remain till then; as Death, which came into the World by Sin, remains upon the Body till then; then our Sin is blotted out, when all the Fruits of it are vaniſhed and done away: ſo that whilſt any penal Evils that are introduced by Sin, remain, we ought to pray for Pardon; that God would not repent of his Mercy. Look as when we are in a ſtate of Sanctification, we pray for the continuance of Sanctification, as well as the increaſe of it, becauſe of the Reliques of Sin; though our perſeverance in Grace and Sanctification be as much ſecured by God's Promiſe, as our perſeverance in God's Favour, and the Gift of Juſtification: So we pray for the continuance of Pardon, becauſe the Evils of Sin yet remain in part. And *partly*, becauſe God for our Exerciſe will make us feel the ſmart of old Sins, which are already pardoned; As an old Bruiſe, though it be healed, yet ever and anon we may feel it upon change of Weather. Accuſations of Conſcience may return, for Sins already pardoned; as *Job* 13. 26. *Thou makeſt me poſſeſs the Iniquities of my Youth.* Though a Man be reconciled to God, and in favour with him, yet the Sins of his Youth will trouble him, after he hath obtained the Pardon of them. God may make theſe return with a horrible and frightful appearance upon the Conſcience, their Viſage may be terrible to look upon. Tho theſe Sins are blotted out, Satan may make the Remembrance of them very frightful; and God in his holy, wiſe Diſpenſation may permit it for

our

our Humiliation. Though this be no intrenching of the Pardon already paſt, yet it may exceedingly terrify the Soul, and over-cloud our Comfort, and therefore we muſt beg the continuance of this Benefit. Go to God, as *David* did, *Pſal.*25. 6, 7. *Remember, O Lord, thy tender Mercies, and thy loving Kindneſs, for they have been ever of old: Remember not the Sins of my Youth, nor my Tranſgreſſions.* He begs God's ancient Mercies would continue with him: He acknowledged he had received Mercy of *old*, he could run up to Eternity, that had been for *ever* of old; yet Lord, remember not againſt me the Sins of my Youth. When the ſenſe of old Sins are renewed, we muſt renew Petitions for the pardon of them. It is uſual with God, when we are negligent, to permit the Devil to make uſe of Affliction, to revive old Sins, that they may ſtare afreſh in the view of the Eye of Conſcience; therefore we had need to beg the continuance of this Priviledg, for it is not compleat. Though the Pardon it ſelf be not abrogated, yet the Comfort of it may be much intrenched upon, and old Sins may come, and terrify the Soul with a very hideous Aſpect.

3. We beg here the *Senſe* and *Manifeſtation* of Pardon, though it be not the only thing we pray for. *Forgive us our Sins*, (that is) let us *know* it: God may blot Sins out of *his Book*, when he doth not blot them out of *our Conſciences*. There's the Book of Conſcience, and the Book of God's Remembrance. The Book of God's *Remembrance* may be cancell'd (to ſpeak after the manner of Men); as ſoon as we believe and repent, then the Hand-writing which was againſt us is torn; but he blots it out of our *Conſciences*, when the Worm

Worm of Conſcience is kill'd, by the Application of the Blood of Chriſt through the Spirit; when we are *ſprinkled from an evil Conſcience*, as the Expreſſion is, *Heb.* 10. 22. And *David* is earneſt with God for this Benefit, the ſenſe of his Pardon; *Pſal.* 51. 8, 12. *Make me to hear Joy and Gladneſs; that the Bones which thou haſt broken may rejoyce; and reſtore unto me the Joy of thy Salvation.* *Nathan* had told him his Sins were pardoned, yet he wanted the Joy of God's Salvation, that ancient free Spirit, that comforting inlarging Spirit he was wont to have. God may forgive in *Heaven*, when he doth not forgive in our *ſenſe* and *feeling*; therefore we beg the Manifeſtation of it by the Comforts of the Goſpel

4. We beg the *Increaſe* of that Senſe, for this Senſe is given out in a different Latitude. Spiritual Senſe is not in all alike quick and lively: many have only a probable Certainty, but have many Doubts: Some have *Comfort*, but never arrive to *Peace*. Comfort, you know, is that thing which holds up it ſelf againſt Encounters, when we are confronted; ſo there may be many doubts, when the preponderating part of the Soul inclineth to Comfort. Some have *Peace* for the preſent, reſt from Trouble of Conſcience; others have *Joy*, which is a degree above Peace and Comfort.

5. We beg the *Effects* of Pardon, or Freedom from thoſe penal Evils, which are continued upon God's Children, and are the Fruits of Sin. Clearly this is intended, for we beg of God to pardon us as we pardon others; (that is) fully, intirely to *forgive*, *forget*. We beg of God to forgive us our Sins; (that is) to mitigate thoſe Troubles,

Evils,

Evils, and Afflictions, which are the Fruits of Sin. It is true, when a Man is juſtified, the *State* of his *Perſon* is altered; yet Sin is the ſame in it ſelf, it deſerves all manner of Evils; therefore we beg not only a Releaſe from Wrath to come, but from thoſe other temporal Evils that dog us at the Heels: *Sin* is the ſame ſtill, though the *Perſon* is not the ſame. It is ſtill the Violation of a holy Law, an Affront done to an holy God, an Inconvenience upon the precious Soul; it brings a Blot upon us, an Inclination to ſin again; nay, it brings eternal Death. Though it do not bring *eternal* Death upon pardoned Perſons, yet it may occaſion temporal Trouble. God hath ſtill reſerved this Liberty in the Covenant. *That he will viſit their Trangreſſion with the Rod, and their Iniquity with Stripes; nevertheleſs, my loving Kindneſs will I not utterly take from him; nor ſuffer my Faithfulneſs to fail*; Pſal. 89. 32, 33. And Prov. 11. 31. *The Righteous ſhall be recompenſed in the Earth:* That is, he ſhall ſmart for his Evil-doings. A Child of God, when he ſinneth againſt him, tho he be not *executed*, yet he may be *branded*, he may have a Mark of Shame put upon him, his Pilgrimage may be made uncomfortable; and theſe may be fully conſiſtent with God's Grace and Love. Therefore we beg a Releaſe from theſe penal Evils; that as the Guilt, ſo the Puniſhment alſo my be aboliſhed.

2. The Right that a juſtified Perſon hath to the Pardon of his daily Sins.

Pardon of Sin is to be conſidered, 1. In the Impetration of it. 2. The Offer. 3. The Judicial Application, or legal Abſolution of the Sinner.

1. In

1. In the Impetration and Purchaſe of it: So when, *Heb.* 10. 14. *By one Offering he hath perfected for ever them that are ſanctified*, there needed no more to expiate them, to ſatify Juſtice.

2. In the offer of it. So God hath proclaimed Pardon, upon the Condition of Repentance: *Ezek.* 33. 11. *Say unto them, As I live, ſaith the Lord God, I have no Pleaſure in the Death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil Ways, for why will ye die, O Houſe of* Iſrael?

3. In the Judicial Application, or legal Abſolution of a Sinner. God in his Word hath pronounced the legal Abſolution of every one that believeth in Chriſt. Aſſoon as we repent and believe, a threefold Benefit we have.

1. The ſtate of the Perſon is altered: He is a Child of God; *John* 1. 12. *To as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* He hath full leave to call God Father, a kind of fatherly dealing from him: Tranſlated from a ſtate of Wrath, to the ſtate of Grace; from a Child of the Devil, he is made a Child of God, never to be caſt out of his Family.

2. The actual Remiſſion of all paſt Sins; *Rom.* 3. 25. *To declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God.* 'Twould be a Licence to ſin, if his Sins were remitted before committed.

3. A Right to the Remiſſion of daily Sins, or free leave to make uſe of the Fountain of Mercy, that is always running, and is opened in the Houſe of God for the Comfort of Believers; *Zech.* 13. 1. *In that day there ſhall be a Fountain opened to the Houſe*

Houſe of David, *and to the Inhabitants of* Jeruſalem, *for Sin, and for Uncleanneſs.*

2. The Utility and Profit of ſuch a Courſe. *See Serm.* on *Pſal.* 32. 1. *Serm.* 20.

Uſe. The Uſe is to preſs us to be often dealing with God about the pardon of our Sins, by a general and daily Humiliation: none are exempted from bewailing the Evil of Sin. The Death of Chriſt doth not put leſs Evil into Sin; it is ſtill damning in its own Nature; 'tis ſtill the Violation of an holy Law, an Affront to an holy God, an Inconvenience to thy precious Soul. When Chriſt paid the Price for our Sins, it was upon this Condition, That we ſhould renew our Faith and Repentance; that we ſhould ſue out our Diſcharge in his Name, that when we ſin, we may come and humble our ſelves before the Lord. Under the Law, if a Man were unclean, he was to waſh his Cloaths before Evening: He was not to ſleep in his Uncleanneſs. So if you have defiled your ſelves, you ſhould go waſh in the Laver that God hath appointed. The Lord taught his People under the Law, of repeating a daily Sacrifice, Morning and Evening. If one be fallen out with another, God hath adviſed us, before the Sun be ſet, to go and be reconciled to our Brother: and wilt thou lie under the Wrath of God for one Night? If we would oftner uſe this Courſe, the Work of Repentance would not be ſo hard. Wounds are beſt cured at firſt, before they are ſuffered to feſter and rankle into a Sore: So are Sins before they grow longer upon us. And if we did oftner thus reckon with our ſelves, we ſhould have leſs to do when we come to die.

Therefore do as wiſe Merchants, at the Foot of every Page, draw up the Account, ſo help it forward: So it will not be hard to ſum up a long Account, and reckon up our whole Lives, and beg a Releaſe of all our Debts; therefore daily come and humble your ſelves before the Lord. The oftner you do this, the ſooner you will have the Comfort of Pardon; but when you keep off from God, and delay, you ſuffer the loſs of Peace, and the loſs of God's Favour; and Hardneſs of Heart, and Atheiſm, and carnal Security increaſe upon you.

As we forgive our Debtors.

I come to the laſt Branch. Hence obſerve;

Doct. 3. *Thoſe that would rightly pray to be forgiven of God, they muſt forgive others.*

Firſt, I ſhall give you the Explication. 2. The Reaſons.

For Explication, I ſhall ſpeak to three things.

1. Who are Debtors.
2. What reſpect our forgiving of others, hath to God's forgiving of us.
3. In what manner we muſt forgive others.

Firſt; Who are our Debtors. It is not meant in a vulgar Sence, of thoſe only which ſtand ingaged for a Sum of Mony due to us; but of all ſuch as have offended us in Word or Deed. There is a Duty we owe to one another, which when

when we omit, or act contrary unto it, we are not only Debtors to God, but to one another: and the Doers of the Injury are bound to repair the Wrong, and to make Reſtitution. In this large ſence is the word *Debtors* here taken, with reſpect to the Perſon that hath done the Injury: He becomes a Debtor, is to make Satisfaction, and ſuffer the Puniſhment which the Wrong deſerves.

Secondly; What Reſpect hath our forgiving of others to God's forgiving us.

I ſhall ſpeak to it Negatively, and Poſitively.

(1.) *Negatively.*

1. It is not a *meritorious* Cauſe, or a Merit and Price given to God why he ſhould pardon us, for that's only the Blood of Chriſt. Every Act of ours is due, it is imperfect, and no way proportionate to the Mercies we expect; and therefore it cannot be meritorious before God. It is *due*, it is a Duty we are bound to do, and paying of new Debts doth not quit old Scores. God hath laid ſuch a Law upon us, that we are to forgive others; that cannot expiate former Offences. And it is *imperfect* too: The Remembrance of Injuries ſticks too cloſe to us. When we do moſt heartily and intirely forgive others, even then we have too great a ſenſe of the Injury and Wrong that is offered to us. Now that which *needs* Pardon, cannot *deſerve* Pardon. And it is *diſproportionate* to the *Mercy* which we expect. What a vaſt Diſparity and Difference is there between God's pardoning of us, and our pardoning of others? whether we reſpect the Perſons that are interreſted in this Action; or the Subject Matter, or Manner and way of doing; or

the Fruit and Iſſue of the Action.

Firſt, In the Perſons *pardoning*: what Proportion can there be between God and Men? the Creator and the Creature? God he is moſt free, and bound to none, of infinite Dignity and Perfection, which can neither be increaſed or leſſened by any Act of ours, for him or againſt him: but we live in perfect Dependance upon God's Pleaſure, are ſubject to his Command, and bound to do his Will: and therefore, what is our forgiving our fellow Creatures, made out of the ſame Duſt, animated by the ſame Soul, and every way equal with us by Nature, when they wrong us in our petty Intereſts? what Proportion is there between this forgiving and God's forgiving? he that is of ſo infinite a Majeſty, his forgiving the Violations of his holy Law?

And 2*ly*, To the *ſubject Matter*, that which is forgiven, there is no Proportion. When we compare the Multitude or Magnitude, the Greatneſs and the Number of Offences forgiven of the one ſide and the other, we ſee there's a mighty Diſproportion; we forgive Pence, and God Talents; we an hundred Pence, he ten thouſand Talents; *Mat.* 18.

So 3*dly*, the *manner* of forgiving: on God's part, by diſcharging us freely, and exacting a full Satisfaction from Chriſt; therefore our forgiving can hold no Compariſon with it, which is an Act of Duty, and Conformity to God's Law.

And 4*thly*, As to the *Fruit* and *Iſſue* of the Action; our Good and Evil doth not reach to God. Though our forgiving of others be an Action of Profit to our ſelves, yet no Fruit redounds to God. And therefore there being no Proportion between

between finite and infinite, there can be no ſuch proportion between our forgiving and God's forgiving, as that this Act may be meritorious before God. Thus it is not brought here as Merit, as that which doth oblige and bind God meritoriouſly to forgive us.

2. It is not a *Patern* or *Rule*. We do not mean, our forgiving ſhould be a Patern of forgiving to God. So [*as*] is taken indeed, ver. 10 *Thy Will be done on Earth, as it is in Heaven*; there it implies a Conformity to the Patern. But when we ſay, *Forgive us, as we forgive*; it doth not mean here a Patern or Rule. We imitate God, but God doth not imitate us, in forgiving Offences. And it would be ill with us, if God ſhould forgive us no better than we forgive one another. God is matchleſs in all his Perfections; there is no Work like his. *Pſal.* 86. 8. As God is matchleſs in other Things, ſo in pardoning Mercy. *As the Heavens are above the Earth, ſo are his Ways above our Ways, and his Thoughts above our Thoughts. Iſa.* 55. 9. And upon this very occaſion the Lord will multiply to pardon. *As far as the Heavens*, &c. This is the greateſt Diſtance we can conceive. The Heavens, they are at ſuch a vaſt diſtance from the Earth, that the Stars, tho they be great and glorious Luminaries, yet they ſeem to be but like ſo many Spangles and Sparks: This is the diſtance and diſproportion which is made between God's Mercy and ours. *Hoſ.* 11. 9. *I will not return to deſtroy* Ephraim; *for I am God, and not Man.* If God ſhould forgive but only as Man doth, it would be ill for *Ephraim*, if he had to do with revengeful Man. God acteth according to the Infiniteneſs of his own Nature,

far above the Law, and manner of all created Beings. Therefore it is not put here as a Patern and Rule.

3. It doth not import *Priority of Order*, as if *our* Act had the precedency of *God's*; or as if we did or could heartily forgive others, before God hath ſhewed any Mercy to us. No, in all Acts of Love God is firſt; his Mercy to us, is the Cauſe of our Mercy to others. As the Wall reflects and caſts back the Heat upon the Stander-by, when firſt warmed with the Beams of the Sun: So, when our Hearts are melted with a ſenſe of God's Mercy, his Love to us is the Cauſe of our Love and Kindneſs to others. 1 *John* 4. 19. *We love him, becauſe he firſt loved us*; that is, we love him, and others for his ſake: For Love to God implies that; why? becauſe he hath been firſt with us. And then it is the *Motive* and *Patern* of it. In that Parable, *Mat.* 18. 32, 33. God's forgiving is the Motive to our forgiving: *I forgave thee all thy Debt; and ſhouldeſt not thou have compaſſion on thy Fellow-Servant?* In thoſe that have true Pardon, it cauſeth them to forgive others, out of a ſenſe of God's Mercy (that is) they are diſpoſed and inclined to ſhew Mercy to others. But in others, that think themſelves pardoned, and have only a temporary Pardon and Reprieve, (ſuch as is there ſpoken of) it is a *Motive* which ſhould prevail with them, tho it doth not. Nay, it is the *Patern* of our Love to others: *Eph.* 4. 32. *Forgiving one another, even as God for Chriſt's ſake hath forgiven you*; in that manner, and according to that Example.

4. It doth not import an exact *Equality*, but ſome kind of Reſemblance. *As*, it is a Note of

of Similitude, not Equality, either of *Meaſure* or *Manner*; it only implieth, that there is ſome correſpondent Action, ſomething like done on our part. So, *Luke* 6. 36. *Be merciful,* [as] *your heavenly Father is merciful. As,* notes the certainty of the Truth, tho not the exact proportion; there will be ſomething anſwerable to God.

(2.) But *poſitively,* to ſhew what reſpect it hath.

1. It is a *Condition* or moral *Qualification* which is found in Perſons pardoned. *Mat.* 6. 14. *For if ye forgive Men their Treſpaſſes, your heavenly Father will alſo forgive you:* But, ver. 15. *If ye forgive not Men their Treſpaſſes, neither will your Father forgive your Treſpaſſes.* Theſe two are inſeparably conjoin'd, God's pardoning of us, and our pardoning of others. The Grant of a Pardon, that's given out at the ſame time when this Diſpoſition is wrought in us; but the Senſe of a Pardon, that's a thing ſubſequent to this Diſpoſition: And when we find this Diſpoſition in us, we come to underſtand how we are pardoned of God.

2. It is an Evidence, a Sign or Note of a pardoned Sinner; when a Man's Heart is entender'd by the Lord's Grace, and inclined to ſhew Mercy; here's his Evidence: *Mat.* 5. 7. *Bleſſed are the merciful, for they ſhall obtain Mercy.* The Stamp or Impreſſion ſhews that the Seal hath been there; ſo this is an Evidence to us, whereby we may make out our Title to the Lord's Mercy, that we have received Mercy from the Lord.

3. It is a neceſſary Effect of God's pardoning Mercy ſhed abroad in our Hearts; for Mercy begets Mercy, as Heat doth Heat. *Titus* 3. 2,3.

Shew meekneſs to all Men; *for we our ſelves alſo were ſometimes fooliſh, diſobedient*, &c. There's none ſo tender to others, as they which have received Mercy themſelves; that know how gently God hath dealt with them, and did not take the advantage of their Iniquity.

4. It is put here, to ſhew that it is a Duty incumbent upon them that are pardoned. God hath laid this Neceſſity upon Men. And that may be one reaſon why this Clauſe is inſerted, that every time we come to pray, and beg Pardon, we may bind our ſelves to this Practice, and warn our ſelves more ſolemnly of our Duty, and undertake it in the ſight of God. So that when we ſay, *Forgive us our Debts, as we forgive our Debtors*, it is a certain Undertaking, or ſolemn Promiſe we make to God, if he will ſhew mercy to us, this will incline us to ſhew mercy to others. In earneſt Requeſts, we are wont to bind our ſelves to neceſſary Duties.

5. It is an Argument breeding *Confidence* in God's pardoning Mercy. When we that have ſo much of the old Leaven, that ſoure revengeful Nature in us, yet when we have received but a Spark of Grace, it makes us ready to forgive others; then what may we imagine in God! What is our Drop, to that infinite Sea of Fulneſs that is in him! Clearly thus it is urged in that Clauſe, *Luke* 11. 4. *And forgive us our Sins*; *for we alſo forgive every one that is indebted to us.* There is a ſpecial *Emphaſis* upon that [*For we alſo*]; that is, we that have ſo little Grace, we that are ſo revengeful and paſſionate by Nature, we alſo forgive thoſe that are indebted to us. Therefore the gracious God, in all Goodneſs, and in all

moral

moral Perfections, doth far exceed the Creature; and if this be in us, what is there in God? This kind of Reaſoning is often uſed in Scripture; as, Mat. 7. 11. *If ye then being evil, know how to give good Gifts unto your Children; how much more ſhall your Father which is in Heaven, give good Things to them that ask him?* If evil Men have ſuch Bowels and Affections towards their Children, certainly there's more of this Goodneſs and Kindneſs in God.

Thirdly; Wherein this forgiving of others doth conſiſt?

1. In forbearing others.
2. In acquitting others.
3. In doing good to them.

1. In *forbearing* one another, and with-holding our ſelves from Revenge. This is a thing that is diſtant from forgiving, and accordingly we ſhall find it ſo propounded by the Apoſtle, *Col.* 3. 13. *Forbearing one another, and forgiving one another, if any Man have a Quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye.* Mark, there's firſt forbearing, and then forgiving. What is *forbearing?* a ceaſing from Acts of Revenge, which tho they be ſweet to Nature, yet they are contrary to Grace. Some Men will ſay, we will do to him, as he hath done to us. *Prov.* 24. 29. *Say not, I will do ſo to him, as he hath done to me; I will render to the Man according to his Work.* Corrupt Nature thirſteth for Revenge, and hath a ſtrong Inclination this way; but Grace ſhould give check to it: *Say not*, &c. Men think it's a baſe thing, and argueth a low puſillanimous Spirit, to put up Wrongs and Injuries; O it argueth a ſtupid Baſeneſs. But this is that which

which giveth a Man a Victory over himſelf; nay, it gives a Man the trueſt Victory over his Enemy, when he forbears to revenge. It gives a Man a Victory over himſelf, which is better than the moſt noble Actions amongſt the Sons of Men. Prov. 16. 32. *He that overcometh his own Spirit, is more than he that taketh a City.* There is a Spirit in us, that is boiſterous, turbulent, and revengeful, apt to retaliate, and return Injury for Injury; now when we can bridle this, this is an overcoming of our own Spirits. But that's the true weakneſs of Spirit, when a Man is eaſily overcome by his own Paſſion: And then hath our Enemy a true Victory over us, when his Injuries overcome us ſo far, as we can break God's Laws to be quit with him. Therefore the Apoſtle ſaith, *Rom.* 12. 21. *Be not overcome of Evil, but overcome Evil with Good.* Then is Grace victorious, and then hath a Man a noble and brave Spirit, not when he is overcome by Evil, (for that argueth Weakneſs) but when he can overcome Evil. And it is God's way to ſhame the Party that did the wrong, and to overcome him too; it is the beſt way to get the Victory over him. When *David* had *Saul* at an advantage in the Cave, and cut off the Lap of his Garment, and did forbear any Act of Revenge againſt him, *Saul* was melted, and ſaid to *David*, *Thou art more righteous than I.* 1 Sam. 24. 17. Tho he had ſuch a hoſtile Mind againſt him, and chaſed and purſued him up and down; yet when *David* forbore Revenge, when it was in his Power, it overcame him, and he falls a weeping. So the Captains of the *Syrians*, when the Prophet had blinded them, and led them from *Dothan* to *Samaria*, what ſaith the

the King of *Iſrael?* he is ready to kill them preſently: No, 2 *Kings* 6. 22. *Set Bread and Water before them, that they may eat and drink, and go to their Maſter.* He was kind to them; and what followeth? *They did no more annoy Iſrael.* This wrought upon the Hearts of the *Syrians*, ſo that they would not come and trouble them any more.

2. In Forgiving, it is not only required of Chriſtians to forbear the avenging of themſelves, but alſo actually to forgive and pardon thoſe that have done them Wrongs. They muſt not only *forbear* Acts of Revenge, but all Deſires of Revenge muſt be *rooted* out of their Hearts. Men may tolerate or forbear others, for want of a handſom Opportunity of executing their Purpoſes: But the Scripture ſaith, *Forbearing one another, forgiving one another.* This Forgiving implieth the laying down of all *Anger*, and *Hatred*, and all *Deſire* of Revenge. Now this ſhould be done, not only in word, but ſincerely and univerſally.

(1.) *Sincerely*, and with the Heart. In the Concluſion of that Parable, Chriſt doth not ſay, If you do not *forgive*, thus it ſhall be done to you; but, *If ye from your Hearts forgive not every one his Brother their Treſpaſſes; ſo alſo ſhall my Heavenly Father do to you.* We muſt not only do this, but do it from the *Heart*. *Joſeph*, when his Brethren came to him, and ſubmitted themſelves, did not only remit the Offence, but his Bowels yearned towards them, and his Heart was towards them. *Gen.* 50. 17. Then,

(2.) It muſt be done *univerſally*, whatever the Wrong be, be it to our Perſons, Names, or Eſtates.

Eſtates. To our *Perſons:* Acts 7. 60. *Stephen*, when they ſtoned him, he ſaid, *Lord, lay not this Sin to their Charge:* Tho they had done him ſo great an Injury, as to deprive him of his Life and Service; yet, *Lord, lay not this Sin to their charge.* So to our *Names:* When *Shimei* came barking againſt *David*; the poor Man was driven out of *Jeruſalem* by a rebellious Son, and this wicked Wretch takes advantage againſt *David*, and rails at him; yet *David* forgives him, when reſtored to his Crown: *He ſhall not die*, 2 Sam. 19. 23. Nay, *he ſware to him.* So his *Eſtate*: When a Debtor is not able to pay, and yet ſubmits. So *Paul* bids *Philemon* to forgive the Wrongs of *Oneſimus*; *Put it on my Score*, Philem. verſ. 18. that is, for my ſake forgive this Wrong.

3. We muſt be ready to perform all Offices of *Love* to them. *Luke* 6. 27. *Love your Enemies, do good to them which hate you.* Mark, do not only forbear to execute your *Wrath* and *Revenge* upon them, but *do good* to them, yea, tho they be *Enemies* upon a religious ground; tho Religion be made a Party in the Quarrel, and ſo engage us to the greater Fury; when that which ſhould bridle our Paſſions, is the Fuel of them: *Pray for them which deſpitefully uſe you, and perſecute you.* Mat. 5. 44. *Miriam*, when ſhe had wronged *Moſes*, yet he falls a praying for her, *Numb.* 12. 13. that the Lord would forgive the Sin, and heal her.

For the Reaſons, why thoſe that would rightly pray to be forgiven of God, muſt forgive others. It ſhould be ſo, it will be ſo; there is a Congruency, and a Neceſſity.

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1. The Congruency, it *ſhould* be ſo. It is fit that he that *beggeth* Mercy, ſhould *ſhew* Mercy; it is exceedingly congruous: For this is a general Rule, *That we ſhould do as we would be done unto*; and therefore if we *need* Mercy from God, we ſhould ſhew Mercy to others; and without it we can never pray in Faith. He that doth not exerciſe Love, can never pray in Faith; why? His own revengeful Diſpoſition will ſtill prejudice his Mind, and make him conclude againſt the Audience of his Prayers; for certainly we muſe on others, as we uſe our ſelves. And that's one reaſon of our Unbelief, why we are ſo hardly brought to believe all that tender Mercy which is in God, becauſe 'tis ſo irkſom to us to forgive ſeven times a day; we are apt to frame our Concluſions according to the Diſpoſitions of our own Heart. Can we think God will forgive, when we our ſelves will not forgive? A Man's own Prayers will be confuted. What is more equal, than to do as we would be done unto? And therefore it is but equal, if he entreat Mercy for himſelf, he ſhould ſhew it unto others. Look as the Centurion reaſoned of God's *Power*, from the Command that he had over his Souldiers: *Mat.* 8. 9. *I am a Man under Authority, and I ſay to one, Go, and he goeth; and to another, Come, and he cometh.* Thoſe things we are accuſtomed to, they are apt to run in our Minds, when we come to think of God. Now he that kept his Souldiers under Diſcipline, that if he ſaid, *Go, they go*; he reaſons thus of God: Surely God hath Power to chaſe away Diſeaſes. So accordingly ſhould we reaſon of God's Mercy, according to the Mercy that we find in our ſelves. Therefore it is very notable,

notable, that when Chriſt had ſpoken of forgiving our Brethren, not only ſeven times, but ſeventy times ſeven, the Diſciples ſaid unto the Lord, *Increaſe our Faith*, Luke 17. 5. How doth this come in? In the 4*th* Verſe Chriſt had ſpoken, that they ſhould forgive not only ſeven times, but ſeventy times ſeven; and they do not ſay, Lord, increaſe our *Charity*, but our *Faith*; implying, that we cannot have ſuch large thoughts of God, when our own Hearts are ſo ſtraitned by Revenge, and our private Paſſions.

2. In point of *Neceſſity*; as it ſhould be ſo, ſo it will be ſo; for God's Mercy will have an Influence upon us, to make us merciful. All God's Actions to us imprint their ſtamp in us; his *Election* of us, makes us to chooſe him, and his ways; his *Love* to us, makes us love him again, who hath loved us firſt; ſo his *forgiving* of us, makes us to forgive our Brethren. There is an anſwerable Impreſſion left upon the Soul to every act of God (why?) for a true Believer is God's Image: *The new Man is created after God*, Eph. 4. 24. and therefore he acts as God. Certainly, if there be ſuch a Diſpoſition in our Heavenly Father, it will be in us if we have an Intereſt in him. Look, as a Child hath Part for Part, and Limb for Limb anſwerable to his Father, tho not ſo big in Stature and Bulk; ſo hath a Child of God, which is created after God, he hath all the Divine Perfections in ſome meaſure in his Soul. And this Conſideration is of more force, becauſe the New-Creature cannot be maimed and defective in every Part, but is entire, lacking nothing. And therefore if God forgive others, certainly the Godly will be inclinable to forgive too.

Uſe. 1.

Uſe. 1. Here's a ground of Tryal whether we are pardoned or no. Is our revengeful Diſpoſition (that is ſo natural, and ſo pleaſing to us) mortified? That's one Trial or Evidence whether we are forgiven of God; can we freely from the Heart forgive others?

Object. But it may be objected againſt this. Do you place ſo much in this property of forgiving others? It doth not agree only to pardoned Sinners, becauſe we ſee ſome Carnal Men are of a weak and ſtupid Spirit, not ſenſible of Injuries: And (on the other ſide) many of God's Children find it hard to obtain to the perfect Oblivion of Injuries that is required of them.

Anſw. As to the firſt part, I anſwer: We do not ſpeak of this Diſpoſition as proceeding from an *eaſy* Temper, but as it proceedeth from *Grace*; when in Conſcience towards God, and out of a Senſe of his Love to us in Chriſt, our Hearts being tendered and melted towards others, to ſhew them ſuch Mercy as we our ſelves have received from the Lord; that's the Evidence. And again, we do not preſs to judg by this Evidence *ſingle* and *alone*, but in Conjunction with *others*; when they are humbly Penitent, and confeſſing their Sins, and turn to the Lord, which is the great Evangelical Condition. Job 33.27. *If any ſay I have ſinned, and perverted that which was right, and it profited me not:* Then will he reſtore light to him. When a Man is ſoundly touched with remorſe, and ſeeth the folly of his former Courſes, and asketh Pardon of God, then is God gracious to him. But this is that we ſay, that this Diſpoſition of Pardon, in Conjunction with the great Evangelical

cal Condition of Faith and Repentance, it helpeth to make the Evidence more clear.

2. As to the other part of the Objection, which was this, it will be a great weakening of the Confidence of God's Children, who cannot get such a perfect Oblivion of Injuries they have received, but find their Minds working too much this way.

I answer; As long as we live in the World, there will be Flesh and Spirit, Corruption as well as Grace; there will be an intermixture of the Operations of each: Carnal Nature is prone to Revenge; but Grace prevaileth, and inclineth to a Pardon. Well then, if this be the prevalent Inclination of the Soul, and that which we strive by all good Means to cherish in us, this meek Disposition, passing by of Wrongs we receive by others, then we may take Comfort by this Evidence, tho there be some reluctancies and regrudgings of the old-Nature.

Use. 2. To press us to this ready Inclination to forgive Wrongs and Injuries. We are not so perfect, but we all need it from one another. There will be mutual Offences while we are in the World, especially in a time when Religious Differences are on Foot; therefore it concerns us to look after this Disposition of forgiving others, as we would be forgiven of God. Human Society cannot well be upheld without this mutual Forbearance and Forgiving. Now imitate your Heavenly Father. No Man can wrong us so much as we daily trespass against him, and yet God pardoneth us. He doth not only pardon the lesser Failings, some Venial Errors, and Sins of Incogitancy and sudden Surreption, which creep upon

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us we know not how; but he pardons the greateſt Sins, *tho they be as Scarlet*, Iſa. 1. 18. Thoſe that are of a Crimſon hue, God can waſh them out in the Blood of Chriſt. And mark, what is it then that you will ſtand upon? Is it the *greatneſs* of the Offence? God pardons great Sins. Or is it the *baſeneſs* of thoſe that injure you? (this is the Circumſtance) When we have received wrong from thoſe which are our Inferiors, that owe us more Reverence and Reſpect? What are we to God? Notwithſtanding the baſeneſs of thoſe which affront him daily, all Men to him are but as *the drop of the Bucket, and the ſmall Duſt of the Ballance*, Iſa. 40. 15. yet God pardons them. And then again, caſt in the conſideration of God's *Omnipotency:* He is able to right himſelf of the wrongs done to him, and no Man can call him to an account: Many times it is not in our Power. *He can caſt Body and Soul into Hell*, Mat. 10. 28. God is thus offended, and by ſawcy Duſt that is ready to fly in his Face, inconſiderable Man; and yet the Lord pardons, and this he doth *freely*, Luke 7. 42. *He frankly forgave them both.* And he pardons *fully*, as if it were never committed, Mich. 7. 19. *He caſts all our Sins into the Depths of the Sea.* Then he pardons *frequently*, His *Free Gift is of many Offences unto Juſtification*, Rom. 5. 16. And *he multiplies to pardon*, Iſa. 55. 7. And mark, he pardons too (in ſome ſence) before they Repent, there's a Purpoſe; he provided Chriſt before we were born. And he gives us Grace to repent, or elſe we could never humble our ſelves at *his* Feet, the *offended God*; he gives them the Grace whereby they ſhall acknowledg the Offence. Chriſt prayed for his Perſecutors, when they had no ſenſe of

the Injury they had done him, they were converted by that Prayer afterwards, Luke 23. 34. *Father, forgive them, for they know not what they do*; therefore certainly much more when they repent and ſubmit. Oh therefore, let us not be drawn hardly to this Duty; or at leaſt we ſhould not upon every petty Offence cheriſh Hatred and Rancor againſt our Brethren.

But here are certain Caſes that would come into debate.

Firſt *Caſe*, Whether it be conſiſtent with this Temper, *forgiving of others*; to ſeek reparation of wrongs in a way of Juſtice, and purſue Men at Law for Offences they have committed againſt us?

Anſwer, Yes. For,

1. Certainly one Law doth not croſs another. By the Law of *Charity*, the Law of *Juſtice* is not made void. A Magiſtrate (tho he be a Chriſtian, and bound to forgive others) is not bound up from executing his Office againſt publick Offenders. Nor yet are private Men tyed from having recourſe to the Magiſtrate for reſtoration to their Right, or reparation of their Wrong. For to demand ones Right, is not contrary to Love; nor to ſeek to amend and humble the Party Nocent by the Magiſtrates Authority, who is *the Miniſter of God for Good*, Rom. 13. 4. And that *others may hear and fear*, Deut. 19. 20. And the Party damnified may for the future live in Peace. *Forgiving* is an Act of *private* Juriſdiction. The Offence, as far as it is private to us, it may be forgiven; but there are many ſuch Offences as are not only an Offence to us, but to the Publick Order, and that

that must be left to the Process of the Law.

2. Whosoever useth this Remedy, must look to his own Heart, that he be not acted with private *Revenge*, nor with a Spirit of *Rigor*, or *Rankor* against the Party offending; but that he be carried out with *Zeal* to Justice, with pity to the Person, that he and others may not be hardned in Sin. For this is the general Law of Christ, *That all things should be done in Love*, 1 Cor. 16. 14. Therefore when we are acted by our private Passion, and secret desires of Revenge, we abuse God's Ordinance of Magistracy, and make it to Lacquey upon our Lusts. And therefore there must be a taking heed to the frame of our own Hearts, that they be upright in these things. Tho it seem hard to Flesh and Blood, yet remember Flesh and Blood shall not inherit the Kingdom of God. Grace must frame your Hearts to the Obedience of God's Will.

3. These Remedies from Authority must be in weighty Cases, and in matters of moment and importance. Their contending in Law one with another about the smallest matters, is that which the Apostle taxeth, 1 *Cor.* 6. 7. Not upon every trifling occasion. It must be after other means are tryed and used; as the help of Friends to compound the matter, for Charity tryeth all things, 1 *Cor.* 13. 4. And the Apostle saith, 1 Cor. 6. 5. *Is there none to judg between you?* that is, none to decide and arbitrate the difference; for the refuge to Authority should be our last Remedy. And it must be too when the Party wronging is *able* to make Satisfaction; otherwise it is Rigor and Inhumanity: 2 *Kings* 4 1. As *When the Creditors came to take the Sons of the Widow for Bond-*

men. When you are rigorous with thoſe that come to Poverty not by their own Default, but by the diſcharge of their Duty brought Poverty upon themſelves, 'tis contrary to Chriſtianity. Look, as Phyſicians deal with Quick-Silver, after many Diſtillations they make it uſeful in Medicines: So, after many preparations is this Courſe to be taken.

2. Another Caſe; Whether in forgiving Injuries we are bound to tarry for the Repentance of the Party? The ground of doubting is, becauſe Chriſt ſaith, Luke 17. 3. *If thy Brother treſpaſs againſt thee, rebuke him; and, if he repent, forgive him;* and becauſe of God's Example, who doth not forgive an obſtinate Sinner, but him that repents. Certainly, even *before* Repentance, we are bound to lay aſide Revenge, and in many caſes to go and reconcile our ſelves with others. Saith our Saviour, *If thou haſt ought againſt any one, go reconcile thy ſelf to him, and then come and offer thy Gift.* It is not ſaid, if any have ought againſt thee; but, if thou haſt ought againſt any one. I confeſs, in ſome Caſes it is enough to lay it aſide before the Lord. But at other times, we are to ſeek reconciliation with the Party which hath wronged us. But this Caſe is mightily to be guided by Spiritual Prudence. As for God's Example, God is Superior, bound to none, he acts freely, it is his Mercy that pardons any; and yet God gives us a Heart to repent, of his good Pleaſure, he begins with a Sinner. But this is nothing to our Caſe who are under Law, who are bound to forgive others.

III. The

III. The Perſon to whom we Pray. *Our Heavenly Father.*

The *Note* is, That God doth alone forgive Sin.

There is a double forgiveneſs of Sin: In Heaven, and in a Mans own Conſcience; and therefore ſometimes compared to the blotting out of ſomething out of a Book, ſometimes to the blotting out of a Cloud. To the blotting out of a Book. Iſa. 43. 25. *I, even I, am he that blotteth out thy Tranſgreſſions, for mine own ſake, and will not remember thy Sins*; That it may be no more remembred, or charged upon us. To the blotting out of a Cloud: Iſa. 44. 22. *I have blotted out as a thick Cloud thy Tranſgreſſions, and as a Cloud, thy Sins.* As the Sun when it breaketh forth in its Strength, diſpelleth the Miſts and Clouds. Sin interpoſeth as a Cloud, hindring the Light of God's Countenance from ſhining forth upon us. Both theſe are God's Work; to blot the Book, and to blot out the Cloud.

1. Pardoning of Sin in the Court of Heaven, it belongeth to God peculiarly. Dan. 9. 9. *To the Lord our God belong Mercies and Forgiveneſſes*, &c. 'Tis God alone can do it, for two Reaſons.

1. He is the wronged Party.
2. He is the Supream Judg.

1. He is the wronged Party, againſt whom the Offence is committed. Pſal. 51. 4. *Againſt thee, againſt thee only have I ſinned.* He had ſinned againſt *Bathſheba*, againſt *Uriah*, whoſe Death he projected; How is it ſaid, *againſt thee only?* There may be wrong and hurt done to a Creature, but the Sin is againſt God, as 'tis a breach of his Law, and a deſpiſing of his Sovereign Authority; the

Injury done to the Creature is nothing in Compariſon of the Offence done to God, againſt ſo many Obligations wherein we ſtand bound to him. Amongſt Men, we diſtinguiſh between the Crime and the Wrong. And a Criminal Action is one thing, and an Action of Wrong and Treſpaſs is another. If a Man ſteal from another, 'tis not enough to make him Reſtitution, but he muſt ſatisfy the Law.

2. He is the Supream Judg. Father, Son, and Holy Ghoſt, as one God, are the Judg of all the Earth, to whom they muſt be accountable for the Offence. Gen. 18. 25. *Shall not the Judg of all the Earth do right?* But in the Myſtery of Redemption, the Father, as firſt in order of the Perſons, is repreſented as the Judg, to whom the Satisfaction is tendred, and who doth Authoritatively paſs a Sentence of Abſolution. And therefore 'tis ſaid, 1 Joh. 2. 1. *We have an Advocate with the Father, Jeſus Chriſt the Righteous:* He is to deal with him as the Supream Judg; and *'Tis God that juſtifieth*, Rom. 8. 33. The whole Buſineſs of our Acquitment is carried on by the Father, who is to receive the Satisfaction, and our humble Addreſſes for Pardon.

But to anſwer ſome Objections that may ariſe.

Object. 1. 'Tis ſaid, Mat. 9. 6. *The Son of Man hath power on Earth to forgive Sins.*

I anſwer; That is brought there, as an Argument of his God-Head. He that was the Son of Man, was alſo very God: And therefore, upon Earth in the time of his Humiliation, he had power to forgive Sins: for he ceaſed not to be God when Incarnate; And it became him to diſcover himſelf, as by his Divine Power in the work

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of Miracles; ſo his Divine Authority in the Forgiveneſs of Sins.

Object. 2. Is taken from the Text, *Forgive us our Debts, as we forgive thoſe that treſpaſs againſt us.*

I anſwer: In Sin, there is the Obliquity or Fault in it, and the Hurt or Detriment that redounds to Man by it. As it is a Breach of the Law of God, or an Offence to his Infinite Majeſty, God can only pardon it, or diſpenſe with it: As it is an hurt to us, ſo reſtitution is to be made to Man, and Man can pardon or forgive it.

Object. 3. 'Tis ſaid, Joh. 20. 23. *Whoſeſoever Sins ye remit, they are remitted unto them; and whoſeſoever Sins ye retain, they are retained.* So that it ſeemeth Man hath a power to remit Sins.

I anſwer; They do it Declaratively, and by Commiſſion from God. The Officers of the Church have the Keys of the Kingdom of Heaven committed to them; the Key of Knowledg or Doctrine, and the Key of Order and Diſcipline. Accordingly this Power is called, *The Keys of the Kingdom of Heaven*, Mat. 16. 19. And the uſe of them is to open or ſhut the Doors of God's Houſe, and *to bind or looſe*, as the Expreſſion is, *Mat.* 18. 18. That is, to pronounce Guilty and liable to Judgment, or to abſolve and ſet free declaratively and in God's Name; or, as it is litterally expreſſed in the place alledged, *To remit or retain.* The Key of Doctrine is exerciſed about all Sin as Sin, were it never ſo ſecret and inward: and the Key of Order and Diſcipline about Sin only as 'tis Scandalous and Infectious. Now what they act Miniſterially according to their Commiſſion, 'tis ratified in Heaven; for it is a Declaration or Intimation of the Sentence already paſſed there. So

that a Declarative and Miniſterial Power is given to the Church; but the Authoritative Power of forgiving Sins, that God hath reſerved to himſelf: Man can remit doctrinally, and by way of Judicial Procedure; but that is only by way of Commiſſion and Miniſterial Deputation. Such as are Penitent, and feel the Bonds of their Sins, they do declaratively abſolve and looſe them, or take off the Cenſure Judicially inflicted for their ſcandalous Carriage. This Miniſterial forgiving, however Carnal Hearts may ſlight it, both in Doctrine and Diſcipline, yet being according to the Rules of the Word, is owned by God, and the Penitent ſhall feel it to their Encouragement, and the Obſtinate to their Terror.

2. As he pardoneth Sin in the Conſcience; and there God alone can forgive Sin, or ſpeak Peace to the Soul upon a double Account.

1. Becauſe of his Authority.
2. Becauſe of his Power.

1. Becauſe of his Authority. Conſcience is God's Deputy, and till God be pacified, Conſcience is not pacified, upon ſound and ſolid Terms. Therefore 'tis ſaid, where Conſcience doth its Office, 1 Joh. 3. 20, 21. *If our Hearts condemn us, God is greater than our Hearts, and knoweth all things; if our Hearts condemn us not, then have we confidence towards God.* God is greater than our Conſciences. His Authority is greater, for God is Supream, whoſe Sentence is deciſive: Now, tho Conſcience ſhould not do its Office, 1 Cor. 4. 4. *For I know nothing by my ſelf, yet am I not hereby juſtified: but he that judgeth me, is the Lord.* All depends upon God's Teſtimony.

2. Be-

2. Becauſe of his Power, who only can ſtill the Conſcience; Iſa. 57. 19. *I create the Fruit of the Lips to be Peace, Peace:* That is, the Lips of his Miniſters or Meſſengers, who bring the glad tydings of Peace, or the reconcilement of God to his People. And therefore 'tis called *the Peace of God*, Phil. 4. 7. as wrought by him. The Goſpel is a ſovereign Plaiſter, but 'tis God's Hand that muſt make it ſtick upon the Soul, otherwiſe we hear Words and return Words; 'tis by the lively Operation of his Spirit that our Hearts are ſetled. God cometh in with a ſovereign powerful Act upon the Soul. Otherwiſe one Grief or ſad Thought doth but awaken another: Till he *command Loving Kindneſs*, *Pſal.* 42. 8. We are ſtill followed with Temptations. As the Rain ſwells the Rivers, and Rivers the Sea, and in the Sea one Wave impelleth another; ſo doth one Temptation raiſe another.

Uſe. 1. It reproveth thoſe that do not deal with God, about the Pardon of their Sins. If God alone pardon Sins, then God muſt be ſought to about it. For tho there be none in Earth to call us to an Account, yet God may call us to an Account; and then what ſhall we do? Many, if they eſcape the Judgment of Man, think they are ſafe: But Alas! your Iniquities will find you out. You think they are paſt, and never more to be remembred; but they will find you out in this World, or the next: our Buſineſs lieth not with Man ſo much as with God. Therefore this ſhould be the queſtion of your Souls, Job 31. 14. *What then ſhall I do, when God riſeth up? and when he viſiteth, what ſhall I anſwer him?* Which way ſhall I turn

turn my ſelf, when God calleth me to an Account? He will come and enquire into our ways; are you provided of an Anſwer? *David*'s Sin was ſecret; his Plot for the Deſtruction of *Uriah* cloſely carried: *Nathan* tells him, 2 Sam. 12. 12. *Thou didſt it ſecretly.* ——But, *againſt thee have I ſinned.* Many eſcape blame with Men, but God's Wrath maketh Inquiſition for Sinners. You cannot eſcape his Search and Vengeance, if you do not treat with him about a Pardon.

Uſe. 2. It ſhews the Folly of thoſe that have nothing to ſhew for the pardon of their Sins, but their own ſecure Preſumptions; 'Tis God's Act to pardon Sin. Man may forget his Sin; But if God remember it, he is miſerable: Man may hide his Sin, but if God bring it to Light; Man may put off the Thoughts, but if God doth not put away; Man may excuſe his Sin, but if God aggravate it; the Debtor may deny the Debt, but if the Book be not croſſed, he is reſponſible. Pſal. 32. 1, 2. *Bleſſed is he whoſe Tranſgreſſion is forgiven, whoſe Sin is covered; Bleſſed is the Man to whom the Lord imputeth not Iniquity*, &c. We muſt have God's Act to ſhew for our Diſcharge; then we may triumph, *'Tis God that juſtifieth, who is he that condemneth?* &c. *Rom.* 8. 33, 34. God is the offended Party, and the Supream Judg. Then Conſcience hath nothing to do with us, nor Satan, neither as Accuſer, or Executioner. Not as an Accuſer, for then he is but a Slanderer; not as an Executioner, for he is turned out of Office; Heb. 2. 14. *That he might deſtroy him that had the power of Death, even the Devil.* Have you your Pardon from God? Is your Diſcharge from him? When have it we from God?

1. Have

1. Have it you from his Mouth, in the Word, or Prayer, upon ſuing to him in Chriſt's Name, and earneſt waiting upon him? If Men would conſider how they come by their Peace, they would ſooner be undeceived. You were praying and wreſtling with God, and ſo your Comfort came. God ſpeaketh Peace. But when it groweth upon you, you know not how; it was a thing you never laboured for; like *Jonah*'s Gourd, it grew up in a Night; 'tis but a fond Dream.

2. Have it you under his Hand? Is it a Peace upon Scripture terms? of Faith? Rom. 5. 1. *Therefore being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt.* Repentance, Luke 24. 47. *That Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations*, &c. And the Exerciſe of Holineſs: Then have you God's word to ſhew for it. But if it be not a Peace conſiſtent with Scripture-Rules; nay you are afraid of the Word, *Joh.* 3. 20. You are loth to be tried, 'tis a naughty Heart.

3. Have it you under his Seal? 2 Cor. 1, 22. *Who hath alſo ſealed us, and given us the earneſt of the Spirit in our Hearts:* Have you the Impreſs of God upon you, God's Seal, his Image? Doth the Spirit of Promiſe aſſure your Hearts before God, that you can live in the Strength of this Comfort, and go about Duties chearfully? Then 'tis God's Pardon, otherwiſe 'tis but your own Abſolution which is worth nothing.

Uſe. 3. It ſheweth that we need not fear the Cenſures of Men, nor the Hatred of the Ungodly; for 'tis God pardoneth, and who can condemn? God will not ask their Vote and Suffrage who ſhall be

be accepted to Life, and who not, 1 Cor. 4. 3. *But with me it is a very ſmall thing that I ſhould be judged of you, or of Mans Judgment*, &c. A Man muſt expect Cenſure that will be faithful to God; but if he acquit us, it is no matter what our guilty Fellow-Creatures ſay.

Uſe. 4. Is Comfort to broken-hearted Sinners; to thoſe that need and deſire Pardon. 'Tis well for them that God doth not put them off to others, but reſerveth this power of pardoning Sins to himſelf.

1. 'Tis his Glory to forgive Sins. Exod. 33. 18. *And he ſaid, I beſeech thee ſhew me thy Glory*; compared with Exod. 34. 6, 7. *And the Lord paſſed by before him, and proclaimed, The Lord, the Lord God, merciful, and gracious, long-ſuffering, and abundant in Goodneſs and Truth. Keeping Mercy for thouſands, forgiving Iniquity, Tranſgreſſion, and Sin*, &c. 'Tis not only the Glory of a Man, who is ſo offenſive himſelf, and ſo paſſionate, that this Paſſion will draw him to what is unſeemly, but of God.

2. 'Tis his Glory not only above the Creatures, but above all that is called God in the World. Mic. 7. 18. *Who is a God like unto thee, that pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage? He retaineth not his Anger for ever, becauſe he delighteth in Mercy.* The Heathen Gods were known by their Terrors rather than their Benefits, and feared rather for their Revenges than their Mercies. We may boaſt of him above all Idol Gods upon this Account: He is known among his People, not ſo much by acts of Power, as acts of Grace, and the greatneſs of his Mercy, in pardoning Sins for Chriſt's ſake.

3. He

3. He is willing to diſpence a Pardon; Mic. 7. 18. *He delighteth in Mercy.* God delighteth in himſelf, and all his Attributes, and the Manifeſtation of them in the World; but above all *in his Mercy.* Juſtice is *his ſtrange act*, *Iſa.* 28. 21. There is not any thing more pleaſing to him. 'Tis the Mercy of God that he hath drawn up a Petition for us; he would never have taught us to have asked Mercy by Prayer, if he had not been willing to ſhew us Mercy.

4. God will do it for his own ſake, and not for any forreign Reaſons. Iſa. 43. 25. *I, even I, am he that blotteth out thy Tranſgreſſions for mine own ſake*, and out of a reſpect to his own Honour. See how God caſts up his Accounts. It is Mercy, Jer. 3. 12. *I am merciful, ſaith the Lord, and I will not keep Anger for ever.* So his Truth, Pſal. 106. 45. *He remembred for them his Covenant, and repented according to the Multitude of his Mercies.* Not from any deſert of theirs, who do ſo neglect him, and wrong him; God will do it upon his own Reaſons.

5. He will do it in ſuch a way as Man doth not; in a way of infinite Mercy. Hoſ. 11. 9. *I will not execute the fierceneſs of mine Anger, for I am God, and not Man.* 'Tis the great Advantage of us Sinners, that we have to do with God, and not Man, in our Miſcarriages: For Man's Pity and Mercy may be exhauſted be it never ſo great. What, ſeven times a Day? But God is Infinite. Man may think it diſhonourable to agree with an Inferior when he ſtoops not to him; but God is ſo far above the Creature, that we are below his Indignation. Man is ſoon wearied, but not God. Iſa. 55. 8, 9. *For my Thoughts are not your Thoughts, nei-*

neither are your Ways my Ways, ſaith the Lord. For as the Heavens are higher than the Earth, ſo are my Ways higher than your Ways, and my Thoughts than your Thoughts.

I now come to the fourth and laſt Conſideration.

IV. That Forgiveneſs of Sins is one great Benefit that we muſt ask of God in Prayer. Here it will be needful to ſhew,

Firſt, The Neceſſity of treating with God about Forgiveneſs.

Secondly, The Nature of this Benefit.

Thirdly, The Terms how God diſpenſeth it.

Firſt; The Neceſſity will appear in theſe Propoſitions.

1. Man hath a Conſcience, Rom. 2. 15. *Thoughts accuſing or excuſing*, &c. A Beaſt cannot reflect.

2. A Conſcience inferreth a Law.

3. A Law inferreth a Sanction.

4. A Sanction inferreth a Judgment.

5. A Judgment —— a Condemnation to the fall'n Creature.

6. There is no avoiding this Condemnation, unleſs God ſet up a Chancery, or another Court of Grace.

7. If God ſet up another Court, our Plea muſt be Grace. *Of this ſee more at large* 20. Serm. 1 Serm. *on* Pſal. 32. 1, 2.

Secondly; The Nature of this Benefit, or manner how God forgiveth.

1. Free-

1. Freely.
2. Fully.

1. Freely, and meerly upon the Impulſions of his own Grace. Iſa. 43. 25. *I, even I am he that forgiveth your Iniquities for my Name ſake.* Nothing elſe could move him to it, but his own Mercy; and he could have choſen whether he would have done ſo yea or no: For *he ſpared not the Angels*; but offereth Pardon to Man, and all Men are not actually pardoned. And therefore, the only reaſon why he ſheweth us Mercy and not others, is meerly his own Grace. The Intervention of Chriſt's Merit doth not hinder the Freedom of it; Tho dearly purchaſed by Chriſt, yet freely beſtowed on us. For 'tis ſaid, Rom. 3. 24. *Juſtified freely by his Grace, through the Redemption that is in Chriſt.* Why? partly becauſe it was Mercy that he would not proſecute his Right againſt us. Partly, becauſe he found out the way how to recompenſe the wrong done by Sin unto his Majeſty, and out of his Love, ſent his Son to make this Recompence for us. *Joh.* 3. 16. 'Twas Love ſet all a-work. And laſtly, not excited hereunto by any worth on our parts, but the external moving cauſe was only our Miſery, and the internal moving cauſe his own Grace. Nor is the Freedom of this Act infringed by requiring Faith and Repentance on our part: becauſe that only ſheweth the way and order wherein this Grace is diſpenſed, not the cauſe why. 'Tis not for the worth of our Repentance, or as if there were any Merit in it. A Malefactor that beggeth his Pardon on his Knees, doth not deſerve a Pardon; only the Majeſty of the Prince requireth that it ſhould be ſubmiſſively asked. Theſe are not Conditions of Merit, but Order;

not

not the Cauſe, but the way of Grace's working: And theſe Conditions are wrought in us by Grace, *Acts* 5. 31. not required only, but given. In all other Covenants, the Party contracting, is bound to perform what he promiſeth by his own ſtrength: But in the Covenant of Grace, God doth not only require that we ſhould Believe and Repent, but cauſeth it in us. Conditions of the Covenant, are Conditions in the Covenant. God requireth Faith and Repentance, and giveth Faith and Repentance; compare *Iſa.* 59. 20. with *Rom.* 11. 26. 'Tis Chriſt's Gift as well as his Precept. So that when we come about pardon of Sin, we have only to do with Grace: We beg Pardon, and a Heart to receive it. *'Tis a Free Pardon.*

2. 'Tis a Full Pardon. 'Tis Full in ſeveral reſpects. 1. Becauſe, where the Party is forgiven, he is accepted with God as if he had never ſinned; Pſal. 103. 12. *As far as the Eaſt is from the VVeſt; ſo far hath he removed our Tranſgreſſions from us.* And *Mich.* 7. 19. *Thou wilt caſt all their Sins into the depth of the Sea.* Iſa. 38. 17. *Thou haſt caſt all my Sins behind thy Back.* It ſhall not be remembred, nor laid to their charge any more. 'Tis true, for a while after they may trouble the Conſcience; as when the Storm ceaſeth, the Waves rowl for a while afterwards: So may Sin in the Conſciences of God's Children work trouble, after the fiducial Application of the Blood of Chriſt; But the Storm ceaſeth by degrees. And 'tis poſſible, that the commitment of new Sins, may revive old Guilt, as a new Strain may make us ſenſible of an old Bruiſe. Yet we muſt diſtinguiſh between the full Grant of a Pardon: From the full ſenſe of it, when we are

not

not Thankful, Humble, Fruitful, former Sins may come into remembrance; and God may permit it, as matter of Humiliation to us, and to quicken us to ſeek after new Confirmation of our Right and Intereſt. Yet God's Pardon is never reverſed, nor will the Sin be charged again, or put in ſuit againſt him, to the final condemnation of the Perſon ſo pardoned. Once more, though the Sins of the Juſtified ſhould be remembred at the Day of Judgment, it will not be to the confuſion of their Faces, but the exaltation and praiſe of the Lord's Grace. Then is this Acquittance in all reſpects full. 2. 'Tis full, becauſe where God forgiveth one Sin, he will forgive all: Pſal. 103. 3. *Who pardoneth all thy Sins*: And *Mich.* 7. 19. *Thou wilt caſt all their Sins into the depth of the Sea*; Sins Original, Actual; of Omiſſion, Commiſſion; Small, Great, Secret, Open; Luſt that boileth in the Heart, and breaketh out in the Life; Sins of Worſhip, of ordinary Converſation. Look in the Bill; What oweſt thou? A Chriſtian is amazed when he cometh to a ſerious account with God; but the ſelf-judging Sinner needeth not be diſcouraged when he cometh to God. For where God pardoneth all that is paſt, the Fountain ſtands daily open for him to flee unto, with all his Faults, as they are committed; and upon the renewing of his Faith and Repentance, he ſhall obtain his Pardon. All Sins are Mortal, all of them Damnable; Therefore if all Sins be not pardoned, he remaineth in danger of the Curſe; and one Sin let alone, is ſufficient to exclude us out of Heaven. Therefore all is pardoned, firſt or laſt, Juſtice hath no more to ſeek of Chriſt: And we

have all leave to ſue out our Pardon in Chriſt's Name; He is under that Covenant that will pardon all.

3. 'Tis Full; Becauſe, where God forgiveth the Sin, he alſo forgiveth the Puniſhment. 'Twill not ſtand with God's Mercy, to forgive the Debt, and yet to require the Paiment. 'Tis a mocking to ſay, I forgive you the Debt, and yet caſt the Man into Priſon; and to pardon the Malefactor, and yet leave him liable to Execution. Here, in the Text, God *forgiveth us, as we are bound to forgive our Brother*; not in part, but in whole. Guilt is nothing but an Obligation to Puniſhment. 1. As to Eternal Puniſhment, 'tis clear, *Rom.* 5.9. The Eternal Promiſes and Threatnings, being of Things abſolutely Good and Evil, are therefore abſolute and peremptory, that is certain. 2. But now, as to Temporal Afflictions, there is ſome difficulty; for where the whole Puniſhment is done away, ſuch Grace, and payment of any part of the Debt, cannot ſtand together. That Pardon which is given upon valuable and ſufficient Price, is full and perfect. Jeſus Chriſt ſatisfied the Juſtice of God for all our Sins. How is it then that the Saints are ſubject to ſo many Afflictions? 1. So far as Sin remains, ſo far ſome penal Evil remains; when the Dominion of it is broken, there remains no Condemnation, but yet ſome Affliction; and when 'tis wholly gone, there is no Evil at all. We are not yet purged from all Sin. And therefore, 2. Theſe Afflictions are not ſatisfactory Puniſhments, and need not, as to the compleating of our Juſtification, but are helps to us, as the furtherance of our Sanctification. And ſo are of great uſe,

1. To

1. To make us hate Sin more. If we only knew the ſweetneſs of it, and not the bitterneſs, we would not be ſo ſhy of it. Now the bitterneſs of it is ſeen by the effects; *Jer.* 2. 19. *Thine own wickedneſs ſhall correct thee, and thy back-ſlidings ſhall reprove thee; Know therefore, and ſee, that it is an evil thing, and bitter; that thou haſt forſaken the Lord thy God, and that my Fear is not in thee, ſaith the Lord God of Hoſts.* 2. 'Twill cauſe us to prize our deliverance by Chriſt. If Affliction be ſo grievous, what would Hell be? 1 Cor. 11. 32. *But when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the World.* 'Tis a gentle remembrance of Hell-pains, or a fair warning to avoid them, when ſcorched or ſindged a little. 3. To make us walk more humbly. We forget our ſelves, and are apt to be puffed up. *Paul* ſaith, 2 *Cor.* 12. 7. *Leſt I ſhould be exalted above meaſure, through the abundance of the Revelations, there was given to me a Thorn in the Fleſh, the Meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.*

4. 'Tis Full; Becauſe, where God forgiveth Sin, there are many conſequent Benefits.

(1.) God is reconciled. *Rom.* 5. 1. *Therefore being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt.* This is the great Bleſſing, and our great Work is, to make and keep peace with God; to have no Cloud between us and his Face. Light is pleaſant; What then is the Light of his Countenance, that filleth us with a Peace that paſſes underſtanding? We would have a powerful Friend, eſpecially if we need him. Acts 12. 20. *They ſought Peace with* Herod, *becauſe their Country was nouriſhed by the*

King's Country; ſo ſhould we do, we cannot live without God. If Sin be pardoned, then we are at peace with God, and may have free acceſs to him, with a free uſe of all that is his.

(2.) A Heart ſanctified, is a connexed Benefit; 1 Cor. 6. 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus.* And 1 John 1. 9. Sin is conſiderable in the guilt and filth of it; as it rendreth us obnoxious to God's Juſtice; or as it tainteth our Faculties and Actions: According to this double reſpect, Chriſt deſtroyeth Sin, and no Man hath benefit by him, that is not freed from the guilt and filth thereof. Chriſt was ſent into the World to reſtore God's Image in us: But the Image of God, conſiſteth in the participation of Holineſs, as well as the participation of Bleſſedneſs; for God, that is Happy and Bleſſed, is alſo Holy and Good; the filthineſs of Sin is oppoſite to Holineſs, and the guilt of it to bleſſedneſs: So that either Chriſt muſt reſtore but half the Image of God, or he muſt give us this double Benefit; if he ſhould give us one without the other, many Inconveniences would follow. Therefore both are given; he juſtifieth that he may ſanctify, and he ſanctifieth that he may glorify.

(3.) Providence is bleſſed. The Curſe is taken out of our Bleſſings, and the Sting out of our Afflictions. As long as Sin remains unpardoned, our Bleſſings are curſed; Mal. 2. 2. *If ye will not hear, and if ye will not lay it to heart to give glory to my Name, ſaith the Lord of Hoſts, I will even ſend a Curſe upon you, and I will curſe your Bleſſings: yea, I have curſed them already, becauſe ye*

ye do not lay it to heart: There will be a Worm in our Manna, *our Table will become a Snare*, Pſal. 69. 22. But when once Sin is pardoned, the Sting of Miſery is taken away: 1 Cor. 15. 56. *The Sting of Death is Sin, and the ſtrength of Sin is the Law: But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.* Croſſes are not Curſes.

(4.) We have a right to Heaven, which is the great ground of Hope; Rom. 5. 10. *For if when we were Enemies, we were reconciled to God by the Death of his Son; much more being reconciled, we ſhall be ſaved by his Life.*

Thirdly; The Terms upon which 'tis diſpenſed, are Faith and Repentance.

1. Faith. Acts 10. 43. *To him give all the Prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of Sins.* Faith is neceſſary to honour the Mercy of God, to own the Surety, to conſent to his Undertaking, to encourage the Creature to look after this Benefit.

2. Repentance. Which implieth a ſorrow for Sin, with a ſerious purpoſe of forſaking it. Sorrow for Sin; no Man can ſeriouſly deſire a Pardon, but he that is touched with a ſenſe of his Sin, moved and troubled at it. And then, for purpoſe of forſaking; Ezek. 33. 12. *As for the wickedneſs of the Wicked, he ſhall not fall thereby in the day that he turneth from his Wickedneſs.* Sin pardoned, muſt be left; otherwiſe, a Pardon given to a wicked Man, would be a confirmation of his Sin, or a conceſſion of leave to ſin. Well then, let us ſeek Pardon of God in this way.

And lead us not into Temptation.

WE are now come to the ſixth Petition: which is doubly expreſt.

I. Negatively; *Lead us not into Temptation.*
II. Affirmatively; *But deliver us from Evil.*

The firſt part doth more concern *prevening* Grace, that we may not fall into Evil: and the ſecond, *recovering* Grace, that if we fall into Evil, we may not be overcome of it, nor overwhelmed by it, but may find deliverance from the Lord. Here we pray, (1.) that we *may* not be *tempted.* Or (2.) if the Lord ſee it fit we ſhould be tempted, that we may not *yield.* Or (3.) if we yield, that we may not totally be *overcome.* As the former Petition concerned the *guilt* of Sin, ſo this concerns the *Reign* and *Power* of it.

In this firſt Part, take notice;

Firſt; Of the Evil deprecated, or that which we pray againſt, and that is, *Temptation.*
Secondly; The manner of Deprecation, *Lead us not.*

In which there is ſomething implied, and ſomething formally asked.

1. Something *implied*; and that is,

1. God's

1. God's *Providence*, when we ſay to God, *Lead us not*; we do acknowledg he hath the diſpoſal of Temptation.
2. God's *Juſtice*, and our *Deſert*; that for former Sins, God may ſuffer this Evil to befal us. We have ſo often provoked the Lord, that in a judicial manner he may ſuffer us to be tempted.
3. Our *weakneſs*; that we are unable to ſtand under ſuch a condition by our own ſtrength; therefore we go to God.

2. Something formally asked; that is, either that God would prevent the Temptation: or if he ſhould uſe ſuch a Diſpenſation towards us, give us Grace to overcome it.

Of theſe things I ſhall ſpeak in their Order.

Firſt; Of the Evil *deprecated*; and from thence obſerve,

Doct. 1. *That Temptations are a uſual Evil, wherewith we encounter in the preſent World.*

Here I ſhall,

I. Open the Nature of Temptations.
II. I ſhall give you ſome Obſervations concerning them.
III. The Reaſons of it.

I. For the *Nature* of Temptations.
Temptation, is a proving or making tryal of

a Thing, or Perſon, what he is, and what he will do. And thus ſometimes we are ſaid to tempt God, and at other times God is ſaid to tempt us.

1. We are ſaid to *tempt God*, when we put it to the proof, whether he will be as good as his word, either in the Cominatory or Promiſſory part thereof; *Pſalm* 95. 9. *When your Fathers tempted me, proved me, and ſaw my Works:* they tempted God, as they put him often upon the trial. To note that (by the way) there's a two-fold tempting or proving of God; either in a way of Duty, or Sin. In a way of *Duty*, when we wait to ſee his Promiſe fulfill'd: And ſo, *Mal.* 3. 10. *Prove me now herewith, ſaith the Lord of Hoſts, I will not open you the Windows of Heaven, and pour you out a Bleſſing*; come pay your Tithes and Offerings: He would have the Portion which belonged to himſelf; *and prove me now herewith*, &c. God ſubmits to a Trial from Experience, when we wait for the Good promiſed. Thus we try God, and try his *Word.* Pſal. 18. 30. *The Word of the Lord is a tried Word: He is a Buckler to all thoſe that truſt in him.* All thoſe which build upon it, that wait to ſee what God will do, they will find it, upon experience, to be accompliſhed to a tittle: Never did any build upon it, or wait for the accompliſhment of it in vain. 2. In a way of *Sin.* Many ways we are ſaid to tempt God: When we ſet God a task, in ſatisfying our Conceits, and Carnal Affections; Pſal. 78. 18. *They tempted God in their Hearts, by asking Meat for their Luſts:* And when we will not believe in him, but upon Conditions of our own making; or when we confine him to our Means,

Means, or Time, or manner of working: or would have ſome extraordinary proof of his Being, and Power, and Goodneſs: or ſee whether God will puniſh us though we ſin againſt him. All theſe ways we are ſaid to tempt God in a way of Sin. But that's not my buſineſs now. Therefore,

2. As Man tempts God, ſo is *Man* himſelf *tempted.* Now Man is either tempted,

Firſt, By God.
Secondly, By Satan.
Thirdly, By his own Heart.

Firſt, Man is tempted by *God.* Gen. 22. 1. *And it came to paſs, after theſe things, that God did tempt* Abraham. How is God ſaid to tempt Man? When he trieth what is in us; Deut. 8. 2. *To humble thee, and to prove thee, to know what was in thine Heart*: either what of Grace, or what of Sin, is in our Heart.

(1.) What of *Grace.* Thus the Lord tries us by Afflictions, by delays of Promiſes, and other means becoming his Holy Nature. By *Afflictions*, for they are called a Trial, 1 *Pet.* 1. 6. *Now for a Seaſon, (if need be) ye are in heavineſs through manifold Temptations.* The Afflictions of the Goſpel are called *Temptations.* And ſo, by *delay* of *Promiſes*; God trieth us, ſometimes by delaying the accompliſhment of his Promiſe; as in *Pſalm* 105. 19. *Until the Time that his Word came, the Word of the Lord tried him*; that is, until the Promiſe was fulfilled and accompliſhed. A Man is put to trial of all the Grace that is in his Heart.

(2.) God

(2.) God tries what *Corruption* there is in us: He trieth this, either by offering Occaſions, or withdrawing his Grace; or by permitting Satan to tempt us.

1. By offering *Occaſions* in the courſe of his Providence; God puts us upon trial there, ſometimes by want, ſometimes by fulneſs. By *Want*. John 6. 5, 6. *Whence ſhall we buy Bread that theſe may eat? ſaith Chriſt to* Philip. *And this he ſaid to prove him; for he himſelf knew what he would do.* Chriſt will have the *weakneſs* of his Followers tried, as well as their *ſtrength*. And he trieth his People often by this kind of trial, when there are many Mouths, and no Meat; and a Man cannot ſee which way his viſible Supplies ſhall come in, this he doth to prove them, to ſee whether they will look only to outward likelyhood and probabilities, or reſt themſelves upon God's Promiſe and Alſufficiency: or elſe by *Fulneſs*, and outward *Proſperity*, to ſee if they will forget him. I confeſs, I do not remember where this is called a *trial* in Scripture, unleſs there be ſomewhat in that place, *Deut.* 8. 16. *He fed thee with Manna in the Wilderneſs, that he might humble thee, and that he might prove thee, to do thee good at thy latter End.* Poſſibly the trial there might lie in this, becauſe they had but from hand to mouth; or, becauſe it was not that Meat which their Luſts craved, but that which God ſaw fit for them. But however, though Proſperity be not called ſo, yet certainly it is in it ſelf a trial. *Prov.* 30. 9. *Give me not Riches, leſt I be full, and deny thee, and ſay, Who is the Lord?* Luſt in us makes it to be a Temptation; and the Godly have been often foiled by it; and they need learn

how

how to abound, as well as how to be abaſed, Phil. 4. 12. They need learn how to avoid the Snares of a proſperous Condition. *David*, it was a trial to him; while he was wandring in the Wilderneſs, he had ſuch tenderneſs, that his Heart ſmote him, when he cut off the Lap of *Saul*'s Garment; while he was chaſed like a Partridg upon the Mountains, wandring up and down, from Forreſt to Forreſt: But when he was walking at eaſe, upon the Tarras of his Pallace in *Jeruſalem*, then he falls into Blood and Uncleanneſs; And therefore his Eſtate was a trial, and he lieth in it, notwithſtanding all his former tenderneſs of Heart, until he was rouſed up by *Nathan* the Prophet. And certainly, as to the *Wicked*, it is a very great Temptation, judicially inflicted, diſpoſed of to them by God's Judgment, they are plagued by worldly Felicity; and it is part of their Curſe, *that they ſhall be written in the Earth*, Jer. 17. 13. And ſuitable to this purpoſe, God ſaith, *Jer.* 6. 21. *Behold, I will lay ſtumbling-blocks before this People, and the Fathers, and the Sons, together ſhall fall upon them.* How doth God lay ſtumbling-blocks? If Men will find the Sin, God may with juſtice enough find the Occaſion; he will give them ſome outward Condition that is a Snare to them. As we may try a Servant whom we have juſt cauſe to ſuſpect, by laying ſomething in the way, that his filching Humor may be diſcovered, without any breach of Juſtice; ſo the Wicked, that harden their Hearts againſt God, God may give them their Hearts deſire, and worldly Happineſs, and ſo it may cauſe them to ſtumble.

2. God

2. God trieth us alſo, by withdrawing his *Grace*, as in 2 *Chron.* 32. 31. *God left him to try him, that he might know all that was in his Heart.* It is needful ſometimes that we ſhould ſee our Weakneſs as well as our Strength, and how unable we are to ſtand without Grace, that we may be ſenſible whence we ſtand, and which without Temptation could not ſo well be.

3. God trys us, by *permitting* the *Temptations* of *Satan*, and his Inſtruments; for ſurely theſe Things do not befal us without a Providence. Job 12. 16. *The Deceived, and the Deceiver, are his*, his Creatures; and nothing can be done or ſuffered in this kind, without God's Providence. See it in Chriſt's Inſtance, *Mat.* 4. 1. It is ſaid, He *was led up of the Spirit into the Wilderneſs, to be tempted of the Devil*; that is, led by the Good and Holy Spirit, to be tempted by the Evil Spirit. So, 2 *Sam.* 24. 1. compared with 1 *Chron.* 21. 1. *God moved* David, *and Satan provoked* David *to number the People*; that is, God did let looſe Satan upon *David*, to accompliſh the Righteous Ends of his Providence. And many of thoſe Arrows which are ſhot at us, though they come immediatly from Satan's Bow, yet they are taken out of God's Quiver. God, as a juſt Judg, may give us up to Satan, as his Miniſter and Executioner. Well then, this is one way of God's tempting, permitting of Satan to tempt. And as Satan, ſo his *Inſtruments*, God trys us by them. Deut. 13. 1, 2, 3. *If there ariſe among you a Prophet, or a Dreamer of Dreams, thou ſhalt not hearken unto him.* Why? *For the Lord your God proveth you, to know whether ye love the Lord your God with all your Heart, and with all your Soul.*

God

God proveth. When there are deluſions abroad, and Errors broached, it is, *that the approved may be made manifeſt*, 1 Cor. 11. 19. God letteth looſe theſe Winds of Error and Deluſion, that the ſolid Grain may be diſtinguiſhed from the light Chaff: And that he may diſcover his own People, and whether we have received Truths upon Evidence, or taken them up only upon Hearſay. All theſe ways may God be ſaid to tempt.

Now concerning this, take theſe Rules.

1. God's tempting is not to inform himſelf, but to diſcover his Creatures to themſelves and others. Not to *inform himſelf*, for *he knows our Thoughts afar off*, Pſal. 139. 2. that is, he knows not only the Concluſion and Event, and management of things near; but he knows the very remote preparation aforehand: he knows what kind of Thoughts we will have, and workings of Spirit. As a Man that is up in the Air, may ſee a River in its Riſe and Fountain, and Courſe, and Fall of it, ſeeth it all at once; whereas another which ſtands by the Banks, can only ſee the Water as it paſſeth by. God ſeeth all things in their Fountain and Cauſe, as well as in their Iſſue and Event, he ſeeth all things together; therefore it's not for his own Information. But the meaning is, therefore doth God try us, that what is known to him, and yet unknown to our ſelves, that that which lodgeth and lyeth hid in our Heart, may be diſcovered to us. That we may not be conceited of more than we have, and that the evil which before lay hid and was unſeen, may be cured when it is diſcovered. And (on the other ſide) that Grace may not lye ſleeping in a dead and unactive Ha-

Habit, but be drawn out into act and view, for his Glory and Praiſe.

2. God's tempting is always good, and for good; his tempting is either in Mercy or in Judgment. In *Mercy*; and ſo, when he tryeth the Graces of his People; or when he means more eſpecially to diſcover the failings of his People, it is all Good. When he tries the *Graces* of his People, there is no doubt of that. When God hath furniſhed a Man with Grace, that he may (without any Impeachment of his Goodneſs) put him upon Trial, and uſe Creatures for that end for which he hath fitted them; as a Man which hath made and bought a thing, may prove it, and try the ſtrength of it. Or when the intent of the Diſpenſation is to try their *Weakneſs*, that's good alſo, and for good; as when a Man tries a leaky-Veſſel, with an intent to make it ſtanch. So when God tempts us by ſharp Afflictions, or any other Courſe, it's for good; Heb. 12. 10. *He, verily, for our profit, that we might be partakers of his Holineſs.* A Man that hath a Diſeaſe upon him, it may be by walking or ſtirring the Humours the Diſeaſe may appear, it is for good; 'tis better it ſhould be diſcovered, that he may in time look after a Remedy, than lurk and lye hid in the Body to his utter undoing: So it is for good our Corruptions and Weakneſſes ſhould be diſcovered, that they may be made ſound. Ay but when God brings it in Judgment, yet that's for good, that is, for his own Glory and his Churches good, tho not for the good of the Party. For the *Churches* good, that naughtineſs where it is might in time be diſcovered; Prov. 26. 26. *Whoſe Hatred is covered by Deceit, his Wickedneſs ſhall be ſhewed before the whole Con-*

Congregation; leſt Men get a Name that they might do Religion a Miſchief: And it is for the *Glory* of *God*, that Men may appear what they are. Here's no ſtain upon God's *Juſtice* for all this. He that pierceth a Veſſel, if it run dreggy with muſty or poiſonous Liquor, the fault is not in him that pierceth it, but in the Liquor it ſelf; he that pierceth or broacheth it, doth only diſcover what is within, that if it be unſavory he may caſt it into the Kennel: So, it is not the fault of God which pierceth, diſcovereth, and letteth out our Corruption, the fault is in our ſelves; we have thoſe things within, which are diſcovered as ſoon as God puts us upon a trial.

3. God tempts no Man, as Temptation is taken properly for a ſollicitation to Sin; Jam. 1. 13. *Let no Man ſay when he is tempted, I am tempted of God: for God cannot be tempted with Evil, neither tempteth he any Man.* Mark, the Apoſtle proves it, that in this ſence God cannot tempt, becauſe of the unchangeable Holineſs of his Nature. In Temptation we muſt diſtinguiſh between the meer trial, and the ſollicitation to Sin; the meer trial that's from God, but the ſollicitation to Sin, that's from Satan and our ſelves. God ſollicites no Man to Sin. It is true, God may try us, trouble us, toſs us, exerciſe our Faith, Hope, and Patience. God is the Author of our *Trouble*; but the Devil is the Author of our *Sin*, who ſinneth himſelf, and ſolliciteth others to Sin.

4. When we ſay, *Lead us not into Temptation*, we do not beg a total *exemption* from God's Trials, but only a removal of the *Judgment* of them: Not a *total exemption*, for then we muſt go out of the World, for while we are here, every Condition is

a trial to us, and every Enjoyment. Afflictions and Trouble more or leſs put to trial, and therefore Temptation in this ſence is a neceſſary part of that Warfare we muſt encounter and grapple withal while we are in the World. *Proſperity* tries us, to ſee if we be then mindful of God when all things ſucceed well: And *Adverſity* tries us, to ſee if we can patiently depend upon God. But it is the *Judgment* of trials that we deprecate, that they may not come upon us as a Judgment, or that our trial may be ſo moderate that we may ſtand our Ground. When doth a trial come as a Judgment? When it is immoderate and beyond our Strength, either in a way of Proſperity or Adverſity, but chiefly in a way of *Adverſity*; for that's moſt commonly ſet out in a way of trial in Scripture. When it is immoderate and beyond our Strength, 1 *Cor.* 10. 13. God hath promiſed to his People, that *they ſhall not be tempted above that they are able to bear; but will with the Temptation, alſo make a way to eſcape, that they may be able to bear it.* God's Conduct is very gentle. As *Jacob* drove on as the little ones were able to bear: So doth God proportion his Diſpenſations to his People's Strength, not to their *deſervings*, but he conſiders what they are able to bear. Either God keeps off greater Trials, or gives in greater Strength; a ſweeter ſence of his Love, or a greater meaſure of gracious Support. A Child would ſink under that Load that a ſtrong Back bears without any grudging. Now this is that we ask of God (according to his Promiſe) that our Temptation may not be immoderate, and too hard for us. Or elſe it is a Judgment, when it proves a provocation to *Sin*; and ſo God's

Temp-

Temptation which was meant for our good, we may abuſe it, and take occaſion thence to Sin; as when we murmur under the Croſs, or turn our worldly Comforts into an occaſion to the Fleſh. Now to prevent the Judgment which may be in theſe Temptations, in all the Trials which befal us, we ſhould fear more the Offence againſt God, than our own Smart, or the power of the Devil, or any Inconvenience that may accrue to us in natural Evils which we feel. When we are under Afflictions, we ſhould be more ſollicitous that we do not *offend* God, that he would keep us from murmuring and diſhonouring his Name, then we ſhould be about our *eaſe* and *ſafety*; for this is to prevent the Judgment of the Temptation. This was *Paul*'s Comfort when he was drawing to the Concluſion of his Life, 2 Tim. 4. 18. *The Lord hath delivered me out of the Mouth of the Lion, and he ſhall deliver me from every evil work, and will preſerve me unto his heavenly Kingdom.* And ſo, in *good* things that we enjoy, we ſhould fear more *offending* God with them, than the *loſing* of them; for the loſs of his *Favour*, is more than the loſs of our *Comforts*. A Man that loſeth his worldly Portion, this loſs may be recompenſed; but he that loſeth the Favour of God, that breach cannot be made up by any worldly Comforts whatſoever.

5. In Paſſive Evils (which are the uſual Trials of God's People) we are not to ſeek them, but to ſubmit to them when they come upon us. We are not to ſeek them, Mat. 16. 24. *If any Man will be my Diſciple, let him take up his Croſs.* When clearly it is our Croſs (that is) when it lies in our way, and we cannot decline it, then take it

up and fit his Back to it. So Jam. 1. 2. *My Brethren, count it all Joy when ye* fall *into divers Temptations:* He doth not ſay when ye *run* into them, but *fall* into them. We are not to draw them upon our ſelves. Afflictions are not to be *ſought*, and *deſired*, but *improved*. Chriſtians, we never know when 'tis well with us: ſometimes we queſtion God's Love, becauſe we have *no* Afflictions and Trials: anon we are queſtioning his Love, becauſe we have *nothing* but Afflictions. In all theſe things we ſhould *refer* our ſelves to God; not deſire Troubles, but bear them patiently and quietly when he lays them upon our Backs.

6. Again, For thoſe Trials which come from God. When God tempts us, or trieth his People in Mercy, he hath a great deal of *care* of them *under* their Trials. As a Gold-Smith, when he caſts his Metal into the Furnace, he doth not loſe it there, and look after it no more; but ſits, and prys, and looks to ſee if it be not too hot, that nothing be ſpilt, nothing loſt. So it is ſaid, Mal. 3. 3. *And he ſhall ſit as a Refiner and Purifier of Silver: and he ſhall purify the Sons of* Levi, *and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteouſneſs.* The Lord will obſerve his People when they are under Trial, how to moderate Affliction, how to refreſh them with ſeaſonable Comfort, that all this might better them, and bring them to good.

7. Tho in our Trials we manifeſt *Weakneſs* as well as *Grace*, yet that weakneſs is to be done away. You muſt remember Weakneſs is manifeſted that it may be removed, and Grace manifeſted that it may be ſtrengthned. When Gold and Silver is try'd in the Furnace, there is not only

only pure Metal discovered, but also the drossy part mingled with it; but it is so discovered, that it may be severed from the Gold: Such is our Trial, it may discover a great deal of Dross and Sin in us. But this is our Comfort, that as it doth *discover* Sin; so it conduceth to *mortify* Sin. Therefore saith *Job*, Chap. 23. 10. *When he hath tried me, I shall come forth as Gold*; that is, purified and refined, and having the drossy part eaten out.

8. God permits us to be tempted of Satan and his Instruments for his Glory and our Good. For his *Glory*; that his Power may be discovered in our Preservation, in upholding that Grace he hath put into us; 2 Cor. 12. 10. *Therefore I take pleasure in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses for Christ's sake: for when I am weak, then am I strong:* We should be glad that God be glorified, tho with our great Inconvenience. And it is for our *Good*; to correct our Pride, and Vain-Glory. When *Peter* presumed of his Strength, then God left him to be tempted of the Damsel, *Mat.* 26. 33, 34, 35, 70.

9. When God permitteth Satan to exercise us, tho he suspends the Victory, yet if he give us Grace to fight and to maintain the Combate, it is a great Mercy. For so he dealt with *Paul*, when he had to do with the Messenger of Satan, (Satan was in that trouble, be it what it will) he had only this Answer, 2 Cor. 12. 9. *My Grace is sufficient for thee: for my Strength is made perfect in Weakness.* Three times he had been with God, and then he gets his answer, and it was only this, *My Grace, &c.* Jesus Christ in his Conflict and Combate, was answered as to *Support*, and so was heard in the

Things he feared. So if God give Strength to the Soul, it is an anſwer tho he do not take off the Trial.

Secondly, There are Temptations from *Satan*, as well as from *God*; who is called the *Tempter*, *Mat.* 4. 3. Now the Devil's Temptations they are Evil, and for Evil. How doth the Devil tempt?

1. By propounding *Objects*; As Luke 4. 5. *He ſhewed unto him all the Kingdoms of the World in a moment of time.* He had nothing to work upon within, therefore he propounds outward Objects. So ſtill the Devil tempts us with a curious Eye to take in the Object, that it may be a Bait and Snare to the Soul. *Achan* takes notice of it himſelf, Joſh. 7. 21. *When I ſaw among the Spoils a goodly Babyloniſh Garment, and a Wedg of Gold, then I coveted them, and took them. I ſaw, I coveted*, and *I took*: The Eye awakens Deſire, and Deſire that inclines to Practiſe. So Prov. 23. 31. *Look not thou upon the Wine when it is red, when it giveth his colour in the Cup, when it moveth it ſelf aright.* Unleſs we ſhut the Windows of the Soul, this peſtilent Plague gets in by the Senſes. The Heart is corrupted by Objects that we take in by the Senſes, as it corrupted *Eve*, dealt with her firſt by the Senſe; the forbidden Fruit was full in her way, then the Devil ſets upon her.

2. He tempts by the perſuaſion of *Inſtruments*, who are the Devil's Spokes-men: Thus was *Joſeph* tempted by the Inticements and Blandiſhments of his Miſtreſs, *Gen.* 39. 7. And many times the Devil ſets neareſt Friends and Relations to weaken their Zeal, and withdraw their Hearts from God. *Mat.* 16. 23. Saith Chriſt to *Peter*, *Get*

Get thee behind me, Satan. It was *Peter* ſaid it, yet Chriſt rebuked *Satan*, for the Devil had a hand in it; he makes one of Chriſt's Diſciples his Inſtrument.

3. He doth it by *internal ſuggeſtion*, 1 Chron. 21. 1. *And Satan ſtood up againſt Iſrael, and provoked* David *to number Iſrael*; that is, by internal ſuggeſtion. John 13. 2. *The Devil put it into the Heart of* Judas *to betray him.* He haunts and peſters the Hearts of Men, by vain Thoughts, and carnal Imaginations. *So the God of this World is ſaid to blind their Minds*, 2 Cor. 4. 4.

4. By ſtirring up the *Humors* of our *Body.* When he ſeeth Men inclined to Wrath, and angry Motions, or Luſt, the Devil joins, and makes the Tempeſt the more violent. He knows what uſe to make of an angry Look, a wanton Glance; he knows how to tempt, by awakening the Humors of our own Body againſt us.

Take ſome Obſervations here.

1. In all Sins Satan joineth, he is not idle, but makes uſe of every *Inclination* of ours; as he ſees the Tree leaning, he joins iſſue. But ſome Sins are purely of his ſuggeſtion; horrid Sins, and ſuch as are ſo very Evil, that they could come from no other but from the Devil: ſuch Sins as could not be acted by Man in an ordinary courſe of ſinning. As *Judas* his Treaſon, though he were Devil enough to plot ſuch a thing, yet it is ſaid, *Satan put it into his Heart.* And ſuch ſingular Diabolical Suggeſtions may be darted into the Boſom of Believers ſometimes; Thoughts of Atheiſm, Blaſphemy, unnatural Sins, Self-murder, ſuſpi-

cion of the Goſpel; theſe things the Devil throws in. Therefore, *Epheſ.* 6. 16. Believers are warned to *quench theſe fiery Darts*, that the Devil hurls into the Souls of Men.

2. Every Man is haunted with ſpecial Temptations, from Temper, Sex, Age, Cuſtom, Calling, Company, Courſe of Affairs; theſe things are often ſpoken of in Scripture. From *Temper*, God makes uſe of Temper. For though he plants all Grace in the Hearts of the Regenerate, yet there are certain Graces wherein they are eminent; as *Timothy* for Temperance, *Moſes* for Meekneſs, *&c.* Thus *Paul* ſpeaks of the Law in his Members, *Rom.* 7. 23. The Devil may find Forces from the Temper of the Body to deſtroy the Soul. So alſo from *Sex*, as *he beguiled* Eve, 2 *Cor.* 11. 3. And from *Age*, we read of *youthful Luſts*, 2 Tim. 2. 22. And how ſtrong the Devil is about young Ones, 1 *John* 2. 13. *I have written unto you young Men, becauſe ye have overcome the wicked One.* They are moſt aſſaulted with Pride, with youthful Luſts ſuitable to their Age. So from *Cuſtom* and *Education*; Pſal. 18. 23. *I kept my ſelf from mine Iniquity.* Every Man hath *his* Iniquity; that is, ſuch as his Education, and Cuſtom hath wrought upon him, which makes the Sin prevail over other Sins. A Child of God hath a predominant Sin, not over Grace, (for that's inconſiſtent with ſincerity) but ſome Maſter-Sin which prevails over the reſt: according as the Channel is cut, ſo corrupt Nature runs, but ſome in this Channel, and ſome in that: Every Man hath his ſpecial Sin, and accordingly the Devil plies him. Then our *Calling* is a ſpecial Temptation; 1 *Tim.* 3. 6. the Apoſtle

ſtle ſpeaks, that a Biſhop ſhould *not be a Novice, leſt being lifted up with pride, he fall into the condemnation of the Devil.* Pride, and Oſtentation of Gifts, and vain-Glory in ſuch publick Service. Many other Sins follow every Calling: Therefore if you would be skill'd in Satan's Enterpriſes, you muſt mind Temper, Age, Calling. So *Company:* As a Man's Company is, his Soul is inſenſibly tainted. As a Man that walks in the Sun is tann'd before he is aware: ſo are the Souls of Men ſullied and defiled by Carnal Company, before they be aware. A Man would think of all Sins, Paſſion is ſo uncomely, that it ſhould not tempt another Man: Yet it is ſaid, *Prov.* 22. 24, 25. *Make no friendſhip with an angry Man; and with a furious Man thou ſhalt not go; leſt thou learn his ways, and get a Snare to thy Soul:* for the more accuſtomed to them, the leſs odious they ſeem; ſo by little and little, our Spirits are ſhaped and fitted for ſuch a Sin. There are certain Sins that are more ſpecial Temptations. Look, as every Diſeaſe hath a Diet which ſuits with it, ſo all Sins in the Soul, Satan knows what Baits we will catch at. It may be, a Man that is addicted to the Pleaſures of the Fleſh, may deſpiſe Profit, and therefore the Devil will not ply him that way. So a Man that is addicted to *Gain*, deſpiſeth pleaſure. The Devil ſuits him with a Bait, that ſuits the Diſeaſe of his Soul. It is an Opinion the Devils have their ſeveral Wards and Quarters; ſome for ſuch a ſort of Sinners, others for another ſort. Look, as the Heathens had ſeveral Gods, (which were indeed Devils) as *Bacchus*, the God of Riot, or Patron of Good-fellowſhip; and *Venus* of Wantonneſs and Love;

and *Mars*, the Devil of revengeful and angry Spirits: And we read of *Mammon* for Wealth, *Mat.* 6. 24. I know it is a *fictio perſonæ*, to make the Matter more ſenſible, there is a Perſon feigned. But there may be ſomething of this Truth in it, that the Devils have ſeveral Quarters; ſome to humour the *Covetous*, others inticing the *Wanton*; others lie Leigers in Taverns, and Drinking-Houſes, to draw Men to beaſtly *Exceſs*; and others about the *Revengeful*, to awaken their Rage. But all this, however it be, ('tis the Opinion of ſome) ſhould make us watchful over our own Deſires and Inclinations, for that's it the Devil makes uſe of to ſet upon us.

3. The Sin of the Devil *tempting*, muſt be diſtinguiſhed from our Sin in *conſenting*. If the Devil tempt, and we conſent not, it is his Sin. The envious Man may throw Weeds over the Garden-wall; but if we do not ſuffer them to root there, it is not the Gardiner's fault, but the fault of the envious Man: ſo the Devil may fling in Temptations, Fiery Darts, Atheiſtical or Blaſphemous Thoughts; yet if we throw them out with indignation, and give no harbour and entertainment to them there, it is our miſery, but the Devil's ſin; and therefore if our Hearts abhor them at the very firſt riſing, though they be Man's Croſs, they will be put upon *Satan*'s account.

4. *Satan*, if he cannot prevail by the firſt Temptation to draw us to *Sin*, he will ſeek to prevail by a ſecond or ſubſequent Temptation, to draw us to trouble and diſcomfort. If he cannot weaken Grace, he may moleſt and diſturb our Comfort, by flinging in a blaſphemous Thought,

Thought, which is abhorr'd by a Chriſtian. If he cannot draw you to deny God, then he will ſeek to cloud things, that you may ſuſpect your own eſtate; and thus our way is made wearifom to us: Look, as a Candle which ſticks to a Stone-Wall, though it cannot burn the Wall, yet it ſmutcheth, and defileth it: So the Children of God, when the Devil ſeeks to make their Temptations ſtick, though he doth not burn their Hearts with theſe fiery Darts of Blaſphemy and Atheiſm, they catch not there, yet they weaken our Comfort; and then his ſecond Temptation, is to bring us to doubt of God's Love, to doubt of our own Faith, and to draw us to impatiency and murmuring at God's Hand. Therefore it ſhould be our care, not only to withſtand the Devil's firſt Temptation, but his ſecond alſo.

5. Certainly they cannot ſtand long, that ſeem to give up themſelves to *Satan*'s Snares. How may this be done? Any Carnal Affection unmortified, layeth us open to the Devil; 1 Tim. 6. 9. *They that will be rich, fall into Temptation, and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Deſtruction and Perdition.* If a Man cheriſh his Worldlineſs, and do not mortify it, he lieth ready to be ſeized upon as a ready Prey for *Satan*. *Judas*, he had the Bag, and he lay open to the Devil; his Worldlineſs increaſed upon him, ſo the Devil entreth into him. Again, when we ride into the Devil's Quarters, and will parly with Temptation; when we freely open the Windows of the Senſes unto alluring Objects, and can dally with the Snare, and play about the Temptation, then we do but tempt God

God to leave us, and tempt the Devil to ſurpriſe us: *And therefore be ſober, be watchful, for your Adverſary, the Devil, walketh about like a roaring Lion, ſeeking whom he may devour*, 1 Pet. 5. 8. *Be ſober*; What is ſobriety? A holy Moderation in the uſe of Worldy Things; be ſure not to leave any Carnal Affection unmortified. And then be *watchful*, take heed not to play about the Temptation, nor put your ſelves upon occaſions of Sin, for then we lie open to the Devil, and give him an advantage againſt us. Thus much for the ſecond ſort of Temptations, ſuch as come from *Satan*.

The *Third* ſort of Temptations, are thoſe which ariſe from our own *Hearts*; ſo we call theſe Urgings and Solicitations to ſin, which we feel in our Boſoms. Concerning this alſo, I ſhall give ſome Obſervations.

1. If there were no Devil to tempt us, yet the Heart of Man is fruitful enough of all that is evil. Mat. 15. 19. *Out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, falſe Witneſſes, Blaſphemies.* There's a black Catalogue, and all comes out of the Heart of Man. And among the reſt, obſerve, there's *Murder* which ſtrikes at the Life of Man; and *Blaſphemy*, which ſtrikes at the Honour and Being of God. Though the Devil ſhould ſtand by, and ſay nothing to us, we have enough within us to put us upon all kind of evil. Jerem. 17. 9. *The Heart is deceitful above all things, and deſperately wicked, who can know it?* As to *Actual Sins*, there is a difference; but as to *Original Sin*, it is the ſame in all. All the *Sins* that ever have been, or

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ſhall be committed in the World, they are vertually in our Natures, they are but Original Sin acted and drawn out this way, and that way, as all numbers are but one multiplied: *Cain*'s Murder, *Judas*'s Treaſon, *Julian*'s Apoſtacy and Enmity to Chriſt, the Seed and Root of all is in our Nature; and if we were but left to our ſelves, and had the ſame Temptations and Occaſions, we ſhould be as bad as others; ſuch as we would not imagine that ever we ſhould commit, is in our heart; 2 King. 8. 13. *Is thy Servant a Dog, that he ſhould do this great thing?* when he had been told of thoſe horrid Cruelties he ſhould act upon the Women and Children of *Iſrael*. No Man knows the depth of his own Wickedneſs, if looſned of his Chain, and the Reſtraints are taken off. At firſt Nature abhors them in the conceit of them; but when God permits us to lie under the Temptation, and fair Occaſion, Man is not to be truſted. We ſee, in this reſpect, what need there is to pray that God would not leave us under the Power of Temptation, becauſe the Heart of Man is prone, naturally inclinable to all evil. There are new Actual Sins; but there is no new Original Sin, that is but one and the ſame in all Perſons, and at all Times; the Root of all the Miſchief which hath been in the World, is within us.

2. That without the *Fleſh*, the *World* and the *Devil* can have no power over us. A Man cannot be compell'd to ſin, againſt his own conſent; he may be compell'd to ſuffer Temptation, but he is a Sinner by his own choice. The World would not hurt us, were it not for Luſt in the Heart; 2 Pet. 1. 4. *Eſcaping the Corruption of the World*

World through Luſt. I ſay, it is not the *beauty* or *ſweetneſs* of the Creature, but Luſt, which is our Ruin and Undoing, and that makes the World ſo dangerous unto us. A Spider ſucketh Poiſon from the ſame Flower from which a Bee would ſuck Hony; the fault is not in the Flower, but in the Spider. The Devil can do nothing, unleſs we give him leave. The Fire is kindled in our *own Boſoms*, Satan only doth *blow* it up into a Flame, ſaith *Nazianzen:* We have the Coals in our own Hearts, the Devil doth but come and blow them up. *Suggeſtion* doth nothing without *conſent.* In vain doth one knock at the Door, and none within to look out and make anſwer: So, all other Temptations would be in vain, if there were not ſomewhat within that would cloſe with what is ſuggeſted from *Satan*; James 1. 14. *Every Man is tempted, when he is drawn away of his own Luſt, and enticed,* by his own Concupiſcence. If your Hearts did not yield, if you did reſiſt, the Devil and the World could not force you. When Satan came to Chriſt, he might *moleſt* him, but he found nothing *in* him, *John* 14. 30. As a Glaſs of pure Water may be ſhaken, but there is no Filth, no Mud there diſcovered: But now, the beſt of Men, they have ſomewhat within them, Naughtineſs and Corruption enough in their own Hearts, upon which Satan may work, and inflame them with his fiery Darts. In ſhort; *We may commit Sin without Satan, but Satan cannot betray us to ſin without our ſelves*; cannot have his deſire upon us, without us.

3. The Fleſh doth not only make us *flexible* and *yielding* to Temptations, but is *active* and ſtirring in our Hearts, to force and impel us there-

thereunto. There's *a Law in our Members*, Rom. 7. 23. a powerful active Principle within us, that is always urging us to ſin. We think, and ſpeak too gently of our own corrupt Hearts, when we think the Corruption is ſleepy, and works not untill it be irritated by outward Objects, and Satan's Suggeſtions: No, there's an active ſtirring Principle within us, that poureth out Sin as a Fountain doth Waters, though no Body comes to drink of them; as *Gen.* 6. 5. *Every imagination of the Thoughts of his Heart, is only evil continually.* There is a Mint in Man's Heart that is always at work, coining evil Thoughts, evil Deſires, evil Motions; and *the fleſh luſteth againſt the Spirit*, Gal. 5. 17. *And Sin wrought in me all manner of Concupiſcence*, Rom. 7. 8. Though there were no other occaſion to irritate, but God's Law, and the Motions of his Spirit, yet there's a continual Fermentation wrought by theſe corrupt Humors in our Hearts. Natural Concupiſcence doth not lie idle in them, but is active, and warring; and the Objects that are in the World, and the Solicitations of the Devil make it more violent.

4. The Temptations of the Fleſh and the World go in conjunction, and do mutually help one another. And therefore it is ſaid, 1 Joh. 2. 16. *For all that is in the World, the Luſt of the Fleſh, the Luſt of the Eyes*, &c. Mark, (whatever is in the World) he doth not mention the *Object*, but the *Luſts*, becauſe theſe are complicated and folded up together in the Temptation. The *Bait* is the *World*; but the *Appetite* and Deſire we have from the *Fleſh*. And this is intimated in that Paſſage, Jam. 1. 14. *Every Man is tempted when he is drawn away of his own Luſt, and enticed.* There's two Words

Words there, (drawn away, and enticed): the *drawing away*, notes the vehemency of deſire, or Inclination of our own Hearts; and the *enticement* that's from the Object. Both ways doth Corruption work, by Force and Flattery. The great *Bait* is Pleaſure, the contentment that we take in outward Enjoyments. And we are carried out to it by the vehement propenſion of corrupt Nature.

5. This vehement propenſion of Corrupt Nature to outward things is ſet at work by a *hope* of *gaining* them, or a *fear* to *loſe* them; and ſo we are aſſaulted on every hand, by right-hand, and left-hand Temptations. By *right-hand* Temptations from the Flatteries, and Comforts of the World; which are the more dangerous, becauſe of their eaſy Inſinuation into, and ſtrong Operation upon our Hearts, and ſo our Comforts prove a Snare to us, and *an occaſion to the Fleſh*, as the Apoſtle ſaith, *Gal.* 5.13. And then there are *left-hand* Temptations, which ariſe from ſhame or fear of worldly Evils, as the other did ariſe from a deſire or hope of good. So the Apoſtle, Gal. 6. 12. *As many as deſire to make a fair ſhew in the Fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the Croſs of Chriſt.* That was their temporizing then to comply with the *Jews*, who had ſome National Priviledges under the *Roman* Government, and had better ſecurity to their worldly Intereſts, than poſſibly thorow Chriſtians could have. Now to avoid both theſe, the Apoſtle when he preſſeth Chriſtians to all thoſe Graces which are neceſſary, he preſſeth them to Temperance and Patience, 2 Pet. 1. 5,6. *Add to Knowledg Temperance, and to Temperance Patience.* Both theſe

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are Armor of Proof againſt worldly Temptations; *Temperance* againſt the *Delights*, and *Patience* againſt the *Evils* and *Troubles* of the World. It was never yet ſo well with the World, but that Chriſtians (thoſe that are ſo in good earneſt, that mean to go to Heaven and keep a good Conſcience) will be aſſaulted on both ſides.

6. That there is no avoiding either of theſe Snares and Temptations as long as any Carnal Affection remaineth unmortified. For until a Man be dead to worldly Comforts, and hardned againſt worldly Sorrows, he doth but lye naked and open to Satan, 1 Tim. 6. 9. *He that will be rich, falls into Temptation, and a Snare.* And what is ſaid of Riches, the ſame is true of *Pleaſure*; he that is vehemently addicted that way, will ſoon come to put God out of the Throne, and make his Belly, and his Pleaſure, his God; 2 Tim. 3. 4. *Lovers of Pleaſures, more than Lovers of God:* Any Luſt that is cheriſhed and indulged, will betray us. As for *Honour*; John 5. 44. *How can ye believe, which receive Honour one of another, and ſeek not the Honour that cometh from God only? True Faith* cannot be planted in that Heart that is not *purified*, until there be a prevailing Intereſt eſtabliſhed for Chriſt, over all Carnal Affections. Grace bears no ſway in us, and hath no power over us. The ambition and love of reſpect from Men, will neceſſarily make us unſound in the profeſſion of Godlineſs. Well then, it ſtands us upon, to allow and cheriſh no ſecret Sin, but to obſerve what are the tender parts of our Hearts, or which way our Corruptions lie, where ſubjection to God is moſt apt to ſtick with us: Pſal. 119. 133. *Order my Steps in thy Word: and let*

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not any Iniquity have dominion over me. Though we ſeem to have a *Zeal* in other things, yet if one Luſt be indulged, we ſhall ſoon ſwerve from our Duty. True Obedience to God, is inconſiſtent with the Dominion of any one Luſt, or corrupt Affection. I ſay, though a Man, out of ſome ſlender and inſufficient touch of Religion upon his Heart, may go right for a while, and do many things gladly; yet that corruption which is indulged, and under the power of which a Man lieth, will at length draw him off from God; and therefore no one Sin ſhould have dominion over us. When doth Sin reign, or have dominion over us? When we do not endeavour to mortify it, and to cut off the Proviſions that may feed that Luſt. *Chryſoſtom*'s Obſervation is, The Apoſtle doth not ſay, Let it not *tyrannize* over you, but let it not *reign* over you; that is, when you ſuffer it to have a quiet Reign in your Hearts.

7. The more we ſin, upon the meer impulſion of the *Fleſh*, and without an *external* Temptation, the more hainous is our Offence, for then the Heart is carried of its own accord to ſin. Ezek. 16. 33, 34. *They give Gifts to all Whores: but thou giveſt thy Gifts to all thy Lovers, and hireſt them, that they may come unto thee for thy Whoredoms. And the contrary is in thee from* [other] *Women in thy Whoredoms, whereas none followeth thee to commit Whoredoms: and in that thou giveſt a Reward, and no Reward is given unto thee; therefore thou art contrary.* Theſe are Expreſſions to ſet forth their Idolatry. But that which is intended there, is this, That they were not deſired or ſolicited, but meerly carried to ſin by their

their own proper Motion, which exceedingly aggravateth Sin; Why? for then it is a ſign the Heart is carried of its own accord, by its own weight, as a heavy Body is moved downward, not by the impreſſion of outward Force, but by its own natural propenſion.

Now when do Men thus meerly ſin, upon the impulſions of the Fleſh? I'le inſtance in three Caſes.

1. When the Temptation is ſo *ſmall* and inconſiderable, that it ſhould not ſway with any reaſonable Man. It is ſaid, in *Amos* 2. 6. *They ſold the Poor for a pair of Shoes.* And *for a piece of Bread will that Man tranſgreſs*, Prov. 28. 21. When Pleaſure and Profit is ſo inconſiderable, as that it could not rationally make up a Temptation, then Men ſin meerly upon the Corruptions of their own Fleſh. When the Devil hath to do with great Souls, ſuch as Chriſt was, he propounds *the Glory of all the World*, Mat. 4. O! but a leſſer price will ſerve the turn, with thoſe that are deeply engaged already, that are byaſſed with their own propenſion; (for inſtance) a little eaſe, and carnal ſatisfaction, a ſlothful Humour, is enough to take them off from the ſweetneſs of Communion with God, and the pleaſure and contentment that they might enjoy with him in holy Exerciſes. Look as in general, it is a great aggravation of all Sin, that for ſuch paltry Trifles, we turn the back upon God and his Grace: all Sinners do ſo, they part with all their Hopes by Chriſt, for a Meſs of Pottage, for a little preſent Pleaſure; that's prophaneneſs indeed, *Heb.* 12. 16. So in particular things, when the ſmalleſt Temptation ſeems to be ſtrong

enough to draw off our Hearts from our Duty, to bring us to a Sin of *Omiſſion*, when it is needful to go and converſe with God in ſecret; a little eaſe, and ſloth, hangs upon us, and we cannot ſhake it off: or when we are drawn to a Sin of *Commiſſion*, by an inconſiderable Matter, by the ſmalleſt worldly Intereſt as can be mentioned, for a piece of Bread, and a pair of Shoes.

2. When Men tempt themſelves, or provoke Satan to tempt them. As thoſe *which make proviſion for the Fleſh, to fulfil the Luſts thereof*, Rom. 13. 14. that cater for their Luſts, and contrive how to feed them, and how to cheriſh thoſe inordinate Affections in their Hearts; that run into the Devil's Quarters, that beſpeak a Temptation; or, as it is *James* 5. 5. *That nouriſh their Hearts, as in a day of ſlaughter.* To nouriſh our Hearts, is to feed our Luſts, to put ſtrength into the Enemy's Hand. When a Commander ſent to his Prince, to know how he ſhould keep ſuch a rebellious Town in order: He ſent him this Anſwer, That he ſhould ſtarve the Dog, and ſtrengthen the Clog; that he ſhould weaken the City, and ſtrengthen the Gariſon; that was his meaning. Truly, what was his advice in that outward Caſe, that's the Duty of a Chriſtian, to weaken his Luſts, and ſtill to be ſtrengthning Grace. He ſhould be increaſing the better Part, and putting the Spirit in heart, by godly Exerciſes; by treaſuring up Promiſes, getting Arguments and freſh Encouragements againſt Sin; and by weakning the Fleſh, ſtarving and cutting off Proviſions for the Fleſh. But on the contrary, when Men cater for the Fleſh, provide for it, indulge carnal Diſtempers, and feed them with

with that Diet which they affect: These tempt themselves, and seem willing to lie under their Bondage, and to be glad of it.

3. When a Man is a Sinner to his *loss*; and hath Reasons of Nature to dissuade him, as well as Reasons of Grace; not only *Religion*, but his civil *Interests*, would counsel him to do otherwise; as he that brings a Blot upon his Name, or Ruin upon his Estate, by evil Courses; when Men *draw on Iniquity with a Cart-rope*, as the Expression is, *Isa.* 5. 18. that is, when it is not Pleasure, but a very Toil and Burden, and temporal Inconvenience to them to be sinful; that industriously make it their business; those that are *holden with the Cords of their own Sins*, Prov. 5. 22. He speaks of such as did bring temporal Inconveniencies upon themselves; as did consume their Flesh, and their own Bodies; these certainly are those that have cause to complain of their own Hearts, not to put it on Satan, but themselves.

II. Having opened the Nature of Temptations, I come now to give the Reasons why this is so usual an Evil we encounter with in the World, *Temptation*.

1. God permits it for his own Glory, to discover the Power, the *Freeness* and *Riches* of his Grace, that Men may be driven the more earnestly to sue out their Peace in the Name of Jesus Christ. *Luther* propounds this Reason; Tho Man be prone to sin of himself, of his own accord, yet God suffers the Tempter to be in the World, because Man is backward to seek Mercy and Grace by Christ; and therefore God

urgeth him with ſore Temptations. Certainly this Reaſon was given by him not amiſs. You know, when *Paul* felt thoſe Paroxiſms, and ſad Counter-buffs in his own Spirit, this makes him bleſs God for Jeſus Chriſt. Rom. 7. 25. *But thanks be to God, through Jeſus Chriſt our Lord:* It makes him reflect upon the Grace of God in Chriſt. We keep off from the Throne of Grace, till Temptations drive us thither. As when the Sheep wander, the Shepherd lets looſe his Dog upon them; not to worry them, but to bring them back to the Fold again: ſo God lets looſe Satan to drive us to himſelf.

2. For the trial of that Grace which he hath wrought in us. Grace doth better appear in Temptation, than out of it. The greatneſs of the Woman of *Canaan*'s Faith would never have been diſcovered, had it not been for Chriſt's Anſwer and Denial, *Mat.* 15. 25, 28. Then, *O Woman, great is thy Faith.* The Glory of that Grace which God hath wrought in his People, would not be diſcovered ſo much, were it not for the great Trials he puts them upon: Heb. 11. 17. *By Faith* Abraham, *when he was tried, offered up* Iſaac. Before we go to Heaven, we ſhall have our Trials, and ſhall be tried in our deareſt Comforts, and choiceſt worldly Contentments; and all, to ſee what Faith we have, and what Loyalty to God in the midſt of theſe Trials. A great Tempeſt diſcovereth the goodneſs of a Ship, and skill of the Pilot; and ſo theſe great Trials, they diſcover the ſoundneſs of our Hearts, and the fruit of that Grace which God hath wrought in us. Gold is moſt tried in the Fire, and diſcovered to be pure and perfect. Stars that

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lie hid in the Day, ſhine in the Night. We have but dry Notions of the Comforts of Chriſtianity, and make them matter of talk, until we are put upon great Trials, then is our belief and ſenſe of them proved. A gilded Potſherd may ſhine, until it comes to ſcouring; but then the Varniſh and Paint is worn off. The Valour and Worth of a Souldier, is not known in times of Peace, and when he is out of Action. When we are put to ſome difficulty and ſtraits, then is Faith ſeen. Now this is a very pleaſing Spectacle to God, to ſee them approve their Faith and Loyalty to his Majeſty.

3. Temptations, as they ſerve to prove, ſo alſo to humble us, that we may never be proud of what we have, or conceited of what we have not. As *Paul*, that he might not be exalted above meaſure, he was buffeted with a Meſſenger of Satan, 2 *Cor.* 12. 7. Poor Bladders we are, ſoon blown up and ſwoln into Vanity, and vain Conceits of our ſelves; therefore had need be pricked, that we may let out thoſe ſwelling Winds. A Ship that is loaden with precious Ware, needs to be ballaſted with Wood, Stones, or contemptible Stuff. But why will God humble us by Temptations, and ſuch kind of Temptations as are ſolicitatious to Evil? *Anſwer*, Spiritual Evils need a Spiritual Cure. Outward Afflictions they humble, but not ſo much as Temptations do; they are not ſo conducible to humble a gracious Heart, as Temptations to Sin. Why? For then the Breach is made upon our Souls, and the Aſſault is given to that which a gracious Man counts to be dear; and therefore theſe are ſuffered to come upon us. If any

thing will humble a Child of God, this will do it. It may be he may bear up under losses tollerably; but when his Peace comes to be assaulted, and his Grace, this will humble him to purpose. Worldly Men, they value their Estate by their outward Interest; But a Child of God, by his Peace of Conscience, and his thriving in Grace; O this wounds him to the Heart, when in either of these he suffers loss: This sets him a praying and groaning to God, as *Paul* groans bitterly when he felt those gripes of Sin, and those reluctances in his Heart, *(O wretched Man!* &c.) Afflictions, they conduce to *humble and prove us*, Deut. 8. 16. And besides too, the Lord loves to make the Cause of our Mischief, to be the Means of our Cure. This giveth us the sight of some Corruption we saw not before.

4. God permits this Exercise to his People, to conform us to Christ. We must pledg him in his own Cup, it must go round; He himself was tempted, *Heb.* 2. 7. Christ hath felt the weight, burden, and trouble of Temptations, and knows the danger of them. Now the Disciple is not above his Lord, nor the Scholar above his Master. The Devil that did set upon Christ, will not be afraid of us.

5. By Temptations to Sin, God mortifieth Sin; not only that Sin to which we are tempted, but others, that we may not be so heedless: When we have smarted under Temptation, we are not so indulgent to Corruption as before; we do not let our Senses nor Affections run loose; as *David* speaks, that he got this by his Fall, *Psal.* 51. 6. *In the hidden part thou shalt make me to know Wisdom:* O, I shall be wiser and more cir-

circumſpect for this all my Life. When Men have ſmarted, they grow more cautious; and ſo, by the over-ruling and good Hand of God, our Sins do us ſervice in our paſſage to Heaven, as well as our Graces: And God's Children may ſay, they had ſinned more, if they had ſinned leſs: They are more acquainted with the Wiles and Depths of Satan, and Naughtineſs of their own Hearts, and ſo are more ſolicitous.

6. To make us more meek to others; Gal. 6. 1. *If any Man be fallen, ye which are ſpiritual, reſtore ſuch a one in the Spirit of Meekneſs, conſidering thy ſelf, leſt thou alſo be tempted.* We are very apt to be ſevere and fierce upon the failings of others. But now, when we are tempted our ſelves, we learn more pity and compaſſion towards them. Severe Cenſurers are left to ſome great Temptation, that they may be acquainted with their own Frailties: they are tempted to ſome Sins, to which their Hearts were not ſo inclinable before. Well then, that we may pity others, mourn over them, and have a fellow-feeling of their Condition, God will make us know the Heart of a tempted Man, that we may have more compaſſion over poor tempted Souls. Poſſibly that may be a part of the Apoſtle's ſenſe, 2 *Cor.* 1. 6. *Whether we be afflicted, it is for your Conſolation and Salvation: or whether we be comforted, it is for your Conſolation and Salvation.* Perſons in Office in the Church, they are afflicted and tempted; and it may be, have a greater meaſure of Afflictions and Temptations, that they may ſhew more pity to other Souls. Therefore *Luther* was wont to ſay, Three things made a Miniſter, (*viz.*) *Prayer*, *Meditation*, and *Temptation*.

tation. When he is much in communion with God, much in the ſtudy of the Word, and hath been exerciſed in Temptation, then he will be of a tender and compaſſionate Heart over others; and that he may help them out of the Snares of the Devil, he is more fitted to his Work by Temptation.

7. It occaſions much Experience of the Care and Providence of God, and the Comforts of his Promiſes. A Man doth not know what the Comforts of Faith mean, till he be exerciſed by Temptation. And Spiritual Experiences, will countervail all other Troubles. This is an Hour of Temptation, *Rev.* 3. 10. What ſhould we do in this Hour of Temptation? Be not over-confident, nor over-diffident, in an hour when God caſts us upon trying Times. Not *over-confident*, in caſting your ſelves upon needleſs Troubles without cauſe: *Mat.* 14. 28. Peter *ſaid, Lord, if it be thou, bid me come unto thee on the Water. Peter* thought he could do any thing in the ſtrength of Chriſt's Word; *Peter* ſeeks a Call before it be given him. Nor yet be *over-backward* and diffident to own God, and the Truths of God. As *Paul* taxed *Peter* for diſſembling, *Gal.* 2. 12. when thoſe falſe Brethren were likely to bring great trouble, *Peter* diſſembled and runs with them, and ſeparates himſelf from the purer ſort of Chriſtians, he is taxed there for it. We ſhould not run into them without cauſe, nor yet be aſhamed to own the ways of God, thoſe which are moſt agreeable to his Holy Word. Not be ſolicitous ſo much about Events, as Duties; for God is far more concerned than we, and hath a greater Intereſt than we can have.

What's

What's our Intereſt, and the Intereſt of our Families, and our Children, to the great Intereſt of God, the Safety of his Children, the Safety of his Glory, and Cauſe of his Church? Be not troubled about *Events*, for all our Buſineſs is to underſtand our Duty, that we may not ſin, but keep blameleſs in the Hour of Temptation.

Uſe. If Temptations be an uſual Evil, wherewith we encounter in the preſent World. Then,

Firſt, We ſhould not be diſmayed at them.
Secondly, We ſhould be prepared for them.

Firſt, We ſhould not be diſmay'd at them, as if ſome ſtrange thing did befal us. When we enter into the Liſts with Satan, reſiſt the Devil: Why? 1 Pet. 5. 9. *For all thoſe things are accompliſhed in your Brethren, that are in the Fleſh.* They are all troubled with a buſy Devil, a naughty World, and a corrupt Heart! And why ſhould we look for a total Exemption, and to go to Heaven in an unuſual way?

That we may not be diſmay'd by Temptation, I ſhall give you ſeveral Conſiderations.

1. We took an Oath to fight under Chriſt's Banner. Baptiſm it is, *Sacramentum Militare*, our Military Oath, which we took to fight in Chriſt's Cauſe, againſt all the Oppoſitions and Difficulties we meet with in the World. 1 Pet. 3. 21. The Apoſtle calls Baptiſm, *The Anſwer of a good Conſcience towards God.* An Anſwer ſuppoſeth a Queſtion. It is an Alluſion to the Queſtions, propounded by the Catechiſt to the Catechumen. When they came to deſire Baptiſm, they

they asked them, *Abrenuncias?* doſt thou renounce the World, the Fleſh, and the Devil? And they anſwered, *Abrenuncio?* I do renounce them. So, *Credis?* Doſt thou believe in Jeſus Chriſt with all thy Heart? as *Philip* propounds the Queſtion to the Eunuch; and they anſwered, *Credo*, I do believe. Wilt thou undertake to walk in all Holy Obedience? and the Anſwer is, I do undertake before God. Conſcience, which is God's Deputy, puts the Queſtion, in God's Name, to thoſe which take the Seals of his Covenant; Are you willing to renounce the Fleſh, and worldly Vanities? Will you cleave to God, and his Ways, what-ever they coſt you? Whoſoever makes this Anſwer, is ſuppoſed that he makes it knowingly, that he doth underſtand the Difficulties of Salvation, and what he muſt meet with in his way to Heaven. So the Apoſtle ſaith, *You are not Debtors to the Fleſh*, Rom. 8. 12. A Man is a Debtor to another, either by the Obligation of ſome received Benefit, or by his ſolemn Promiſe and Engagement; both are of uſe in that place. They that would ſeek the well-being of their Souls, need not gratify the Fleſh. They that are engaged to walk after the Spirit, and come under the Bond of an Holy Oath, and that are thus ſolemnly engaged, cannot expect to carry on the Profeſſion of Godlineſs without Conflicts, and multiplied Difficulties.

2. That is not the happieſt Condition, which is moſt quiet and free from the Temptations of Satan; for, *Luke* 11. 21. *When the ſtrong Man armed keepeth his Palace, his Goods are in peace.* When the Devil hath quiet poſſeſſion, he doth not trouble Men. The Sea muſt needs be ſmooth

and

and calm, when Wind and Tide go one way. There are ſome which ſuſpect their Condition, becauſe of *continual* Temptation; and others, becauſe they have *no* Temptation. Neither is a ſafe Rule; for the time of our Conflict may not yet be come. But if any have cauſe to ſuſpect themſelves, it is the laſt ſort; for they that are leaſt troubled, may be moſt hurt; they are quiet and ſecure, becauſe Satan hath got them into his Snare, and hath a quiet Dominion in their Souls.

3. Jeſus Chriſt himſelf was tempted; and therefore we ſhould not be diſmayed with Temptations. Upon ſeveral Accounts is this a Comfort to us; *partly*, as it ſhews that we cannot look for an Exemption, for the Captain of our Salvation was thus exerciſed, *Heb.* 2. 10. Be not diſconſolate, it becomes good Souldiers to follow their Captain. We are to pledg him in this Cup. He was tempted, therefore we ſhall be tempted. *Partly* and chiefly, becauſe now he is more likely to pity us. It is ſaid, *Heb.* 2. 18. *Wherefore he is able to ſuccour thoſe that are tempted.* Jeſus Chriſt hath felt the weight and trouble of Temptations, therefore ſure he will pity us, if we lie under Griefs and Dangers; as a Man that hath been Shipwrack'd himſelf, is the more likely to pity others in their diſtreſs, when they have loſt all. One that knows Evils by gueſs and imagination, knows them only at a diſtance, and doth not know how evil they are; but he that knows them by Experience, he knows them at hand, and by ſuch a ſmart ſenſe, as muſt needs leave a deep ſtroke and impreſſion upon the Soul. So Jeſus Chriſt, that hath had an experimental

perimental Knowledg, that knows the Heart of a tempted Man, can more feelingly ſuccour thoſe that are tempted; his Heart becomes tender by Experience; he knows the Danger and Troubles we are ſubject unto; therefore be not diſmayed. And *partly* too, becauſe by ſuffering this Evil in his own Perſon, he hath pull'd out the Sting of Temptation. Chriſt ſanctified every Condition that he paſſed through; his being *poor*, hath pull'd out the Sting of *Poverty*. It is the more comportable now to a godly poor Man, one that hath an Intereſt in Chriſt; his *dying* hath pull'd out the Sting of *Death*; ſo that what is to him a *Priſon*, (Iſa. 53. 8. *He ſhall be taken from Priſon, and from Judgment*) is to us a Bed of *eaſe*; Iſa. 57. 2. *They ſhall reſt in their Beds*: ſo his being *tempted*, hath unſtung *Temptations*, and hath made them not ſo grievous. And *partly* too, as he hath directed us how to ſtand out, and with what kind of Weapons to foil *Satan*. Chriſt, that is a Pattern of *doing*, and *ſuffering*, is alſo a Pattern of *reſiſting*. He that left us an Example of doing the Will of God, and by ſuffering with Meekneſs; and when he was reviled, reviled not again: So in reſiſting Temptations, hath he left us an Example, hath taught us how to grapple with the Devil, and in what manner to repreſs his Temptation; therefore we ſhould not be altogether diſmay'd.

4. Conſider the Comforts of the Tempted. Abundantly hath God provided for his Servants in their Conflicts.

(1.) Jeſus Chriſt, our General, the Captain of our Salvation, in whoſe Quarrel we are engaged, hath *overcome* all our *Enemies*, we are intereſted

tereſted in his Victory, *John* 16. 33. *In the World ye ſhall have tribulation: but be of good chear, I have overcome the World.* We may have many preſſing and ſearching Troubles, but the Sting of them is gone. *Non pugna ſublata eſt, ſed Victoria,* Chriſt hath not taken away the Combat, we muſt fight; but the Victory is ſure, *He hath overcome the World.* This is our Comfort, when we are full of Faintings and Fears, that all things are vanquiſhed and overcome by Chriſt; that though they *terrify* us, yet they ſhall not *hurt* us. Though Chriſt will not exempt us from Battel, yet we have to do with the Devil, the World, and Death, which are all vanquiſhed Enemies.

(2.) He hath a tender *ſenſe* and a *knowledg* of our Eſtate. Chriſt ſaith to *Peter, Satan hath a deſire to have you, that he may ſift you as Wheat: but I have prayed for thee, that thy Faith fail not. Luke* 22. 32. Chriſt's Love and Mercy is never more at work for his People, than when they are moſt aſſaulted by Satan; then is he interceding for them. John 13. 1. *Jeſus having loved his own which were in the World, he loved them unto the end.* When Chriſt was about to go to Heaven, he thought, my own are to be left in the World, they are expoſed to great Temptation; and that ſet his heart a-work, as if he had ſaid, Poor Creatures, they are undone if I help them not. So, *Zech.* 3. 1, 2. *And he ſhewed me* Joſhua *the High Prieſt, ſtanding before the Angel of the Lord, and Satan ſtanding at his right hand to reſiſt him. And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen* Jeruſalem, *rebuke thee: Is not this a Brand pluckt*

out

out of the Fire? And he ſhewed me! our whole Caſe and Danger, it is clearly known to Chriſt. He knows how Satan moleſts and troubles you in your approaches to God; how he ſeeks to divert your Thoughts, to weaken your Confidence. We have a Friend and Advocate, that puts forth the ſtrength of his Mediation and Interceſſion, and is zealous and affectionate for the welfare of his People. *The Lord that hath choſen* Jeruſalem, *rebuke thee.*

(3.) He is engaged in the Battel, and fights with us, by renewing the ſtrength of his own Grace. Phil. 4. 13. *I can do all things through Chriſt which ſtrengthneth me.* He gives relief and help, according to the nature of the Conflict. If there be Duty to be done, Burden to be born, or Battel to be fought, Chriſt is giving in ſupply. As the Olive Trees (*Zech.* 4. 11, 12.) were always dropping into the Lamps; ſo is he dropping in ſtrength and Grace into the Heart. Pſal. 16. 8. *I have ſet the Lord always before me; becauſe he is at my right hand, I ſhall not be moved.* When a Man hath an able Second, he doth, with the more courage, go to the Conflict: God is on our right Hand, he is our Second, his Grace comes into the Combat, and then the Field cannot be loſt. If we would exerciſe Faith in God, we might be the more confident.

(4.) He will reward us when we have done. Hold faſt to the end, and I'le give thee a Crown of Life, a Garland of Immortality, that ſhall never wither. If you will but hold out, continue to fight the good Fight of Faith, there will a time of triumph come. He that's now a Souldier, ſhall be a Conqueror, when the Crown of

of Righteouſneſs ſhall be put upon his Head, 2 *Tim.* 4. 8. And mark that, *Rom.* 16. 20. *And the God of Peace ſhall bruiſe Satan under your feet ſhortly.* 'Tis troubleſome to be in the World, but *ſhortly* God ſhall *bruiſe* Satan: Mark, he doth not only ſay, God ſhall *tread* Satan, but tread him under your *feet*, triumph over him. As *Joſhua* call'd upon his Companions, come ſet your feet upon the Necks of theſe Kings, when they were hid in the Cave; ſo the God of Peace ſhall tread Satan under your feet ſhortly. Then your Comfort will be greater, the more Dangers you have gone through. As Travellers, when they are come to their Inn, and to their Home, they ſweetly remember the Trouble and Danger of the Road: So, when we are come to Heaven, theſe Temptations will increaſe our rejoicing, and our triumph in God.

(5.) Even before the Battel, a Believer may be ſure of *Victory*. In other Fights, the Event is uncertain. *Non aquè glorietur accinctus, ac diſcinctus. Let not him that girdeth on his Harneſs, boaſt himſelf, as he that putteth it off*, 1 Kings 20. 11. When a Field is won, then they will rejoice: But a Believer, when he goes to fight, is ſure to have the beſt of it before-hand, *in Bello*, the *War*, though not *in Prælio*, the particular Conflict: Why? Becauſe the Father and Jeſus Chriſt are ſtronger than all his Enemies, they cannot pluck the Believer out of his Hands; John 10. 28, 29. *I give to them Eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of my Father's Hand. My Father which gave them me, is greater than all: and none is able to pluck them out of my Father's Hand.* This is the Priviledg

viledg which Chriſt conferreth upon his Sheep, upon thoſe which have an Intereſt in him; tho they have many ſhakings and toſſings in their Condition, yet their final perſeverance is certain. Chriſt is ſo *unchangeable* in the purpoſes of his *Love, I will give to them Eternal Life*; and ſo *invincible* in the *Power of his Grace, None ſhall pull them out of my Father's Hand*; nothing ſhall be able to hinder their perſeverance. Now though the Fight be long and troubleſom, yet this is one of God's Encouragements, you are ſure of Victory at laſt. Therefore how much doth it concern us to get an Intereſt in Chriſt, that we may keep on in this Way, and in this Hope.

Secondly; Let us be provided and prepared againſt Temptations. And to this end I ſhall,

Firſt, Give ſome Directions how to reſiſt Temptations in General.
Secondly, What to do in a ſpecial Hour of Temptation which comes upon the World;

When there are Terrors without, and we know not what Evil may be a coming, and our Hearts are full of Doubt, how we may ſupport and bear up our ſelves?

Firſt, To direct you as to Temptations in *General.*

1. You muſt be *compleatly armed.* Epheſ. 6.11. *Put on the whole Armour of God, that ye may be able to ſtand againſt the Wiles of the Devil*: Not a

a piece only, but the whole Armor of God, otherwiſe you will never come off with Honour and Safety, from the Spiritual Conflict. The Poets feign of their *Achilles*, that he was vulnerable only in the Heel, and there he got his Death's Wound. A Chriſtian, though he be never ſo well furniſhed in other parts, yet if any part be left naked, you are in danger. Our firſt Parents were wounded in their Heel. Who would have thought, that they which had ſuch vaſt knowledg of God, and his Creatures, that they ſhould be inticed by Appetite? And *Solomon*, who had the upper part of his Soul ſo well guarded, that he ſhould be enticed by Women? To ſee Men of great knowledg to be unmortified, and miſcarry by their ſenſual Appetite, is ſad. A Chriſtian muſt have no ſaving-Grace wanting; 2 Pet. 1. 5. *Add to your Faith, Vertue; and to Vertue, Knowledg*, &c. There's all the Graces, and they muſt come out in their turn. We need *Faith* and *Vertue*, *Zeal* and *Holineſs*; and *Knowledg* to guide it, and *Patience* to arm it againſt the Troubles of the preſent Life; and we need *Temperance* to moderate our Affections to our worldly Enjoyments; and *Godlineſs*, that we may be frequent in communion with God; and *Brotherly-kindneſs*, that we may preſerve Peace among our Brethren, and may not make Fractions and Ruptures in the Church; and we need *Charity*, that we may be uſeful to all that are about us. There is uſe and work for all Graces, one time or other: Sometimes we ſhall be tempted to a neglect of *God*; at other times we ſhall be tempted to make a breach upon *Brotherly-kindneſs*; at other times there will be a breach

of *Charity*. Sometimes the Devil ſeeks to tempt us to *fleſhly* wickedneſs, therefore we need *Temperance*; ſometimes to *ſpiritual* Wickedneſs, to Error, therefore we need *Knowledg*; ſometimes to raging with *deſpair*, then we need *Faith*. We need the whole Armour of God, for Satan hath his various ways of Battery and Aſſault; ſometimes, through *Ignorance*, we miſcarry and run into *Error*; ſometimes, for want of *Faith*, we run into *Deſpair* and Diſcomfort; ſometimes, for want of *Temperance*, violent corrupt *Luſts* over-ſet the Soul.

2. We muſt often pray to God for renewed Influences; we muſt not only get *habits* of Grace, but pray for a renewed *Influence*. It is notable, next to the Spiritual Armour, the Apoſtle mentioneth *Prayer*, Epheſ. 6. 18. *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perſeverance*. We never receive ſo much from God upon Earth, as to ſtand in need of no more: And therefore though you put on the whole Armour of God, yet *praying always with all ſupplication in the Spirit*: Why? Becauſe without the Lord's ſpecial Aſſiſtance, whereby he actuates thoſe Graces, we can never defend our ſelves, nor offend the Adverſaries, or do any thing to purpoſe in the Spiritual Life. Strength of Grace inherent, will not bear us out againſt new Aſſaults. Habitual Grace, it needs Actual Influence; partly, that theſe Graces may be applied, and excited to work. Phil. 2. 13. *He giveth, to will and to do*: God giveth to *do*; that is, excites that ſtrength you have, and carrieth it out to work; and then that it may be directed in *work*, 2 Theſſ. 3. 5.

And

And the Lord direct your Hearts into the Love of God, and into the patient waiting for Christ. Every time we would make uſe of the Helmet of Salvation, when we would lift up the Head, and wait for the Mercy of God, *(the Lord direct you)* we muſt be directed. And not only ſo, but that it may be ſupplied with *new ſtrength*; for it is ſaid, *Iſa.* 40. 29. *He giveth Power to the faint, and to them that have no Power he increaſeth ſtrength.* And he doth continue it; *Luke* 22. 32. *I have prayed for thee, that thy Faith fail not.* Thus will God keep us in dependance, for thoſe liberal Aids, and conſtant Supplies of his Grace, without which we cannot uſe the Grace that we have.

3. You muſt *reſiſt*: 1 Pet. 5. 9. *Whom reſiſt ſtedfaſt in the Faith.* James 4. 7. *Reſiſt the Devil, and he will flee from you.* Stand your Ground, and then Satan falls.

In all thoſe Aſſaults, Satan hath only Weapons *Offenſive*, as fiery Darts; none *Defenſive*. We have not only the *Sword* of the Spirit, which is an *Offenſive* Weapon, but the *Shield* of Faith, that's a Defenſive piece of Armour. Therefore your Safety lieth in reſiſting.

Now this Reſiſtance muſt be,

(1.) Not faint and cold, but ſtrong and vehement.
(2.) Thorow and total.
(3.) Conſtant and perpetual.

(1.) Not *faint* and *cold*. Some kind of Reſiſtance may be made by general and common

Grace. The Light of Nature will riſe up in defiance of many Sins, eſpecially at firſt: but this muſt be earneſt and vehement, it is againſt the Enemies of your Soul. *Paul*'s Reſiſtance was with ſerious Diſlikes and deep Groans, Rom. 7.15.24. *The Evil that I hate.* And, *O wretched Man, how ſhall I be delivered?* In moſt caſes, a deteſtation or peremptory denial is enough. When the Devil tempts Chriſt to worſhip him, Mat. 4.10. *Get thee behind me Satan.* In other Caſes there muſt be ſerious Diſputes, and Repulſes. When *Eve* ſpeaks faintly and coldly, the Devil renews his Aſſaults with more violence. Gen. 3.1, 2, 3. *Hath God ſaid, ye ſhall not eat of every Tree of the Garden? And the Woman ſaid unto the Serpent, We may eat of the Fruit of the Trees of the Garden: But of the Fruit of the Tree, which is in the midſt of the Garden, God hath ſaid, ye ſhall not eat of it, neither ſhall ye touch it, leſt ye dye.* She ſpeaks there warmly, and with too impatient a Reſentment of the Reſtraint: and too cold in the Commination and Threatning. Therefore the Devil works upon her, when he ſaw ſhe amplifieth the Reſtraint, for ſhe ſaith more indeed, *We muſt neither eat nor touch it.* A faint Denial is a kind of Grant, and therefore your repulſe to Satan muſt be vehement and ſtrong: In many Caſes ſlight Satan, anſwer with Indignation; as tho a Dog barks, yet the Traveller goes by: Satan cannot endure Contempt. At other times argue for God ſtrongly. Now the great Argument, that quickens you to this lively and vehement Reſiſtance; is, to conſider thy Soul is in Danger, and all thy Eternal Concernments. So ſome expound that, Eph. 6. 12. *We fight not againſt Fleſh and Blood, but againſt Spi-*

Spiritual Wickedneſs in high places; in *Heavenly* places it is in the Original: No Worldly Concernments muſt go ſo near, as that which concerns the eternal Good and Salvation of your Souls. What would the Devil have from thee, but thy Soul, and thy precious Enjoyments, thy Peace of Conſcience, Communion with God, thy hopes of Eternal Life? And when Satan comes, and bids nothing but Worldly Vanities, we ſhould repel them with Indignation. A Merchant that hath a precious Commodity, and a Chapman bids him a baſe price, he puts up his Wares with Indignation, and will not ſo much as regard him, or hear him: So when the Devil comes, and would cheat you of your precious Enjoyments, you ſhould repel him with Indignation, when there's ſuch baſe and unworthy Trifles to come in competition with your great Hopes: As Chriſt, Mat. 16.26. *What is a Man profited, if he ſhall gain the whole World, and loſe his Soul? or what ſhall a Man give in exchange for his Soul?* What, ſhall I loſe my Soul, my Hopes, and Happineſs, and all for ſuch paltry things, for a little Temporal Advantage?

(2.) It muſt be a *thorow* and *total* Reſiſtance: When you yield, the Devil incroacheth upon you. We are bid (in the *Canticles*) to take the little Foxes; to daſh *Babylon*'s Brats in pieces: we ſhould not yield to Satan a little. The Devil at firſt cannot hope to prevail for greater things, therefore he ſeems more modeſt in his Temptations: Ay, but leſſer Sticks ſet the greater on Fire; when ye entertain leſſer Temptations, this kindles in your Souls, and it is eaſily blown up into a great Flame in your Conſcience. At firſt, when the Devil came to our firſt Parents, *Hath God ſaid?*

And then, *You ſhall not ſurely dye. Hath God ſaid you ſhall not eat of the Fruit of the Garden?* The firſt Temptation was more modeſt. The Approaches of Satan to the Soul are gradual, he asks but a little; Ay, but it's a great matter if we grant it. Conſider, the Evil of Temptation is better *kept* out, than *got* out. The Stone on the top of the Hill, when it begins to roul downward, it is a hard thing to ſtay it, we cannot ſay how far it will go. Saith the deceived Heart, I will yield but little, and never yield again; the Devil will carry thee further and further, until he hath left no tenderneſs in thy Conſcience. As many that thought to venture but a Shilling or two, yet by the ſecret witchery of Gaming they play away their Eſtate, Clothes and all: So many that think they will ſin but little at firſt, at laſt ſin away all Principles of Conſcience, and Profeſſion of Godlineſs.

(3.) It muſt not be temporary for a *while*, but *perpetual*. It concerns us not only to ſtand out againſt the firſt Aſſault of Satan; but a long Siege: Satan, what he cannot gain by Argument, ſeeks to procure by Importunity. But *reſiſt him*, ſaith the Apoſtle, *ſtedfaſtly, in the Faith*, 1 *Pet.* 5.9. As his Inſtrument ſpake to *Joſeph*, *from day to day*, ſhe ceaſed not, *Gen.* 39.10. Deformed Objects, when accuſtomed to them, ſeem not ſo odious; ſo the Devil hopes to prevail at laſt, at leaſt Temptation will not ſeem ſo odious: But you muſt keep your Zeal to the laſt, as we rate away an importunate Beggar, that will not be anſwered: To yield at laſt is to looſe the Glory of the Conflict. Grace muſt not only have its *work*, but its *perfect* work, *Jam.* 1.4. So let all our Graces, Temperance, Godlineſs, and Brotherly-Kindneſs, have their perfect work.

4. There

4. There is required *Watchfulneſs*. 1 Pet, 5. 8. *Be ſober, be vigilant.* You that are not ignorant of Satan's Devices ſhould watch, that you give not him an advantage, 2 *Cor.* 2. 11. nor an occaſion, 2 *Cor.* 11. 12. leſt Satan tempt you; nor a pretence, *Gal.* 5. 13. to the Fleſh. Certainly, he that would not be foiled, needs a great deal of holy Moderation, and conſtant Jealouſy over his Heart; he had need to guard his *Senſes*, Pſal. 119. 37. *Turn away mine Eyes from beholding Vanity*; and to look to his *Company*, Pſal. 119. 115. *Depart from me, ye evil Doers; for I will keep the Commandments of my God.* And to avoid all *Occaſions* of Sin, not ruſh into them, but keep out of the way; Prov. 4. 14. *Enter not into the Path of the Wicked, and go not in the way of evil Men*; for this is to ride into the Devil's Quarters, to run into the Mouth of Danger. Heretofore theſe were wholſome Inſtructions, and why ſhould they not be ſo now? The Devil is not leſs ſubtile, or Sin leſs odious and dangerous, only we are more Fool-hardy, therefore ſtand not at ſuch a diſtance as we ſhould from Occaſions. It is eaſier to avoid the Occaſion, than the Sin when Occaſion is offered; as it is eaſier for a Bird to fly from the Snare, than when intangled to avoid Danger. Therefore when you run into harm's-way, you tempt Satan to tempt; and when you look not to your ſelves, it is juſt with God to let you fall into the Snare.

Secondly, There are *ſpecial* times of Temptation, when Chriſtians ſhould look to themſelves. There's an *Evil-day*, Eph. 6. 13. *That ye may be able to ſtand in the Evil-day:* And there's an *Hour* of Temptation upon the World, Rev. 3. 10. *I will keep thee*

from the Hour of Temptation which ſhall come upon all the World. There are certain times when God is proving what Men will do, and when the Devil is likely to make a great advantage of our Diſcontents and Afflictions, when things fall croſs to our Deſires, and we know not what Evil waits for us; how ſhould we do to behave our ſelves?

1. Be not over-*confident*, or over-*diffident*. Not over-*confident*, in running beyond the bounds of our Calling, to caſt our ſelves into Dangers and Hazards of Temptation: Nor over-*diffident*, by baſe flying from, or giving way when God calls for valiant Reſiſtance. Both ways is the Devil likely to aſſault us; either by making us fool-hardy. So Satan ſeeks to drive us beyond the bounds of our Calling, to put us out of our Place, that we may be a Prey to him: As Men uſe to trouble the Water, that they may rouſe the Fiſh, and draw them into the Snare, and drive them out of places of Safety where they reſt; ſo the Devil ſeeks to put us out of our Safety. *Peter* would needs come to Chriſt, Mat. 14. 28. *Lord, if it be thou, bid me come unto thee on the Water*; and we ſee he ſinks before he could accompliſh his Purpoſe: So when we are over-confident, and run out of our Calling upon Hazards, then we are ever and anon ready to ſink. But we ſhould not turn back when God calls us to a valiant Reſiſtance. *Should ſuch a Man as I flee?* Neh. 6. 11. Obſerve *Peter*'s daſtardlineſs, when he ventures without a Call into the Prieſts-Hall; a Queſtion of the Damſels overturns him. He that was ſo *Cowardly* when he was out of his Way, look upon his *Boldneſs* when he was in his Work, *Acts* 4. 7. unto *verſ.* 13. *When they ſaw the boldneſs of* Peter *and* John, *they marvelled.*

led. *John* was the Diſciple of *Love*, and *Peter* was the *Fearful* Diſciple; yet how full of Boldneſs, Courage, and Zeal when they were called and ſingled out to give proof of the reality of God's Grace! And therefore we ſhould never be over-forward, nor over-backward, but own God in his Truth when we are in our Calling. Let not Satan bring you out of your Place, to caſt your ſelves as a prey to him.

2. In an Hour of Temptation, we ſhould be more ſolicitous about *Duties* than *Events*; and about *Sins* than *Dangers*. As to *Events*; *God* is concerned as well as you, and he will order them for his own Glory. It ſhould be your great care, that you may be kept blameleſs to his Heavenly Kingdom: 2 Tim. 4. 17, 18. *The Lord that hath delivered me out of the Mouth of the Lion, ſhall deliver me from every evil Work, and will preſerve me unto his Heavenly Kingdom.* However God deal with you as to Events, and whatever Dangers attend you, this ſhould be your care mainly, that you may not ſin, but be kept blameleſs. *David* often begged direction, that he might be guided in his trouble, and not faulter, and do any thing unſeemly.

3. Be more jealous of Satan's *Wiles*, than of his open *Aſſaults*. Natural Courage, and the bravery of a common and ordinary Reſolution, together with deep engagement of Credit and Intereſt, may do much to make us ſtand out againſt Aſſaults, againſt open Force and Violence of Evil Men; but there needs a great deal of Judgment, to ſtand out againſt the Wiles and Crafts of the Devil. Fleſh and Blood will not

ſo

ſo eaſily bear us out againſt the ſecret Inſnarings of the Heart. The young Prophet doth thunder out his Meſſage againſt the King, 1 *Kings* 13. 3. yet was enticed by the Wiles of the old Prophet. So we may ſtand out againſt an open Aſſault, and apparent Violence, but take heed of the ſecret Wiles of Satan.

4. The Wiles of Satan, are to inforce and draw us into thoſe Corruptions which are incident to the Seaſon. Here's the great Point of Spiritual Wiſdom, to be ſeaſoned in our Mortification, and to withſtand the Spiritual Evil that is apt to grow upon us in the time of our Fears; Pſalm 56. 3. *What time I am afraid, I will truſt in thee.* Then our great Buſineſs is, to cheriſh our dependance upon God, to prevent diſtruſt and unbelieving Thoughts of God's Providence. As (on the other ſide) in a Time when we are likely to be corrupted with eaſe and proſperity, then our Buſineſs is, to watch againſt ſecurity and deadneſs of Heart, which is apt to grow upon us. As *Nazianzen* ſaid, When things go proſperous with me, I read the *Lamentations* of *Jeremiah*, I remember the mournful Paſſages which befal the People of God, and that's my Cure. So to prevent deſpondency in a time of Fears, to encourage our Souls to dependance.

Now when our Wills are croſſed, Dangers attend us on every ſide, and we know not how far Evil will break out to the overturning of all. What are the Sins incident to ſuch a time of trouble? and how do the Wiles of Satan come upon us?

1. *Im-*

1. *Impatience.* Gen. 30. 1. when the Will of *Rachel* was croſſed, ſhe ſaid unto *Jacob*, *Give me Children, or elſe I die.* When we impatiently fret againſt the Lord, *Pſalm* 37. 1. *Fret not thy ſelf becauſe of evil Doers; neither be thou envious againſt the workers of Iniquity.*

2. *Murmuring* and repining againſt the Lord, that's another Snare. Jonah 4. 9. *I do well to be angry, even unto Death*; when he was croſſed. Diſcontent at God's Providence, gratifieth Satan exceedingly; when we will juſtify our ſelves, and think it a kind of Zeal to be angry, and pett againſt Providence.

3. A Spirit of *Revenge* againſt *Inſtruments*; when we do not ſweetly calm the Heart with the remembrance of God's Hand. 2 Sam. 16. 9. *Why ſhould this dead Dog curſe my Lord the King? Let me go over, I pray thee, and take off his Head.* Thus when wicked Men diſturb Order, the Heart is apt to riſe in revenge, therefore we are to calm our Hearts.

4. There's *fainting* in Duty; when we begin to give over Prayer, and are diſcouraged, and are loth to wreſtle with God in an Ordinance. Heb. 12. 12. *Lift up the Hands which hang down, and the feeble Knees.* When a Man's Hands begin to wax feeble, and he is diſcouraged in the Ways of the Lord; *My Foot had well-nigh ſlipt, ſaith* David, *Pſal.* 73. 2.

5. There's cloſing with *ſinful means*, and running to them for an eſcape: As *Saul*, when he was croſſed, 1 *Sam.* 28. 7. *Seek me a Woman that hath a Familiar Spirit, that I may go to her, and enquire of her.* When we go to carnal Shifts, and unworthy

worthy Means, theſe are very natural to us.

6. *Deſpair*, and diſtruſtful Thoughts of God, though we have had much experience of his Goodneſs. *David*, 1 Sam. 27. 1. *I ſhall now periſh one day by the hand of* Saul; after all his experience.

7. *Queſtioning* our *Intereſt* in God, by reaſon of Croſſes, or the doubtful poſture of our Affairs: Judges 6. 13. *If the Lord be with us, why then is all this befallen us?*

Theſe are the Wiles of Satan. Ride out the Storm upon Goſpel-Encouragements. This will bear us up, it is but a moment to Eternity; *It is but a light Affliction, and will work for us a far more exceeding and eternal weight of Glory*, 2 Cor. 4. 17.

The ſecond Point is this;

Doct. 2. *That if we would not be overcome by the Evil of Temptations, we ſhould earneſtly deal with God about them.*

For ſo doth our Lord direct us here, (*Lead us not into Temptation*) to come to God himſelf.

There are two Reaſons I ſhall conſider of in this Diſcourſe.

Firſt, We cannot be tempted without the *Will* of God.

Secondly, Nor reſiſt without the *Power* of God.

There-

Therefore we ſhould deal with God earneſtly in all our Temptations.

Firſt, We cannot be tempted without the *Will* of God. That God hath a Providence in and about Temptations, is clear from the Scripture. *Mat.* 4. 1. *Then was Jeſus led up of the Spirit into the Wilderneſs, to be tempted of the Devil.* The Holy Spirit had a hand in it, as well as the Evil Spirit. So, 2 *Sam.* 24. 1. *God moved* David *to number* Iſrael *and* Judah. But in 1 *Chron.* 21. 1. it is ſaid, *And Satan ſtood up againſt* Iſrael, *and provoked* David *to number* Iſrael. Satan, he cannot tempt without leave from God. As a Lion cannot ſtir out of his Cage, until the Keeper brings him out; ſo the Devil, this roaring Lion, is held by the irreſiſtible Chains of God's Providence, and cannot ſtir until God brings him out.

Conſider two things:

1. To be *led* into Temptation, is more than ſimply to be *tempted*. God's *permitting* us to be tempted, is not ſo much as God's *leading* us into Temptation; for theſe are two diſtinct Phraſes. God may permit or ſuffer us to be tempted, as a *Lord* or *Soveraign*, which hath power over his own Creature, for the trial and exerciſe of Grace, and can abſolutely diſpoſe of it according to his own Will; but he leads us into Temptation, as a *Judg*. And therefore this is one of the Comforts which *Job* propounds to himſelf, when Satan had a liberty to moleſt him, *Job* 9. 12. *He taketh away, who can hinder him? who ſhall ſay unto him, What doſt thou?* The General of an Army may, according to his diſcretion, lead which Band he pleaſeth, and ſet them in the Forlorn-Hope,

Hope, in a place of the greateſt Danger, and appoint for Reſerves which part of the Army he pleaſeth: So God may ſingle out his Champions to Combat for his Glory, and may leave others in a more quiet Poſture, according as he pleaſeth. Thus, as a Soveraign Agent, God may ſuffer to be tempted. But now, to lead into Temptation, that's another thing, and implieth ſomething of Puniſhment; or as it is expreſſed, *Mat.*26.41. *Pray that ye enter not into Temptation:* We *enter* into it by our own voluntary motion, as having forfeited his Protection. But then God leads us in as a *Judg*, puts the Malefactor into the Executioners or Officers hands: ſo doth God lead us into Temptation; it's a judicial Act, eſpecially when left to periſh under the weight of a Temptation.

2. *Conſider*; God as a Judg, he may lead us into Temptation two ways: either he may act in way of Correction, to manifeſt his fatherly Indignation; or by way of ſtrict Puniſhment. And ſo in reſpect of his fatherly Correction, God may give us up to a *vexing*, or to an *inſnaring* Temptation. He may lead the *Godly* into Temptation, that they may be *moleſted* and *troubled*; and may lead the *Wicked* into Temptation, that they may be *ſeduced* and led away for their *eternal* Ruin. There's a *vexing* Temptation God uſeth for the Correction of his own Children; and thus *Paul* was buffeted by Satan, leſt he ſhould be exalted above meaſure, 2 *Cor.* 12.7. The Shepherd ſets his Dog upon the ſtray'd Sheep, not to worry him, but to lodg him, and bring him back again into the Fold: ſo doth God ſuffer his Children to be buffeted and exerciſed by Satan, to

their

their great trouble, but for their good in the iſſue; for he knoweth how to turn all theſe things for good. Then there is an *inſnaring* Temptation, by which the Wicked are intangled in a way of Sin; and ſo Satan, as God's Executioner, is ſaid ſometimes to *blind* the *Eyes* of Wicked Men, leſt the Light of the Glorious Goſpel of Chriſt ſhould ſhine unto them, 2 *Cor.* 4. 4. and ſometimes to *harden* their *Hearts*, John 12. 40. *leſt they ſhould be converted and healed*; for the puniſhment of former Sins, God may give up the Wicked to be blinded and hardned by Satan to their own deſtruction; which is one of the moſt dreadful Acts of God, as a Judg, on this ſide Hell.

Certainly then when we are tempted, we have great cauſe to deal with God about the Temptation, for he hath a hand; either he may *ſuffer* us to be tempted, as Lord and Soveraign; or may *lead* us into Temptation, either in a way of fatherly *Correction*, or as a meer *Puniſhment*, that we may more ruin and deſtroy our ſelves.

I come now to the ſecond Reaſon.

Secondly, God alone can give ſtrength to reſiſt and overcome the Temptation; and therefore we ſhould deal with him very earneſtly about it; Rom. 16. 20. *The God of Peace ſhall bruiſe Satan under your feet ſhortly.* It is *God* that treads down Satan, but under *your feet*. We *fight* it out, but the *Author of the Victory* is the *God* of Peace We are intereſted in it, (for we trample upon Satan with our own feet) but *God*'s is the *Grace*. Our *Faculties* are not only exerciſed, but our *Graces*.

Briefly,

Briefly, two ways doth God concur with the Saints in resisting Temptations.

First, God plants all those Graces in their Hearts, that are necessary to the Conflict. To speak of those three Essential Graces, *Faith*, *Fear*, and *Love*; these are all necessary for the resistance of a Temptation. That Faith is necessary, 1 *Pet.* 5. 9. *Whom resist stedfast in the Faith.* And *Fear*, and *Love*, that they also are necessary, I shall prove thus: Satan's Weapons against us, and his way of assaulting, are either subtil *Wiles*, or fiery *Darts*; *That ye may be able to stand against the Wiles of the Devil, and quench all the fiery Darts of the Wicked*, Ephes. 6. 11, 16. As he assaults us by *fiery Darts*, by raging and boisterous Temptations, take the Shield of *Faith*, cover all with the Righteousness of Christ, and with a sense of your Privileges by Christ, and that's it which maintains the Heart, and keeps it against the fiery Darts of the Devil. But as he assaults us by his *Wiles*, there *Fear*, and the *Love* of God comes in, and is necessary for us. For there are two sorts of Wiles that Satan useth for the destroying of our Souls; One is, to convey the Temptation by such means as are most taking with the Person tempted: and the other is, disguising and turning himself into an Angel of Light, colouring the Temptation.

For the first, Namely, as he suiteth every Distemper of our Souls with a proper Diet or Food, or tempts us by such means as are likely to prevail. As if a Man were tempted by sensual Delight, there the *Love* of *God* is necessary; Why? for nothing but the Love of God will make us deny that

that which is ſo near and pleaſing to us, or that Affection which grows upon the apprehenſion of his Grace in Chriſt, therefore the Grace of God is ſaid to teach us to deny all Ungodlineſs and worldly Luſts, *Tit.* 2. 12.

2. For the other Wile. As Satan doth transform himſelf into an Angel of Light, and cover his baſe Deſigns with plauſible Pretences; for inſtance, *Revenge* ſhall be accounted *Zeal*: He will diſguiſe it ſo, as that the very Apoſtles ſhall count it Zeal for the Glory of God, when they called for Fire from Heaven to conſume them, even as *Elias* did. *Luke* 9. 54. And *Carnal Counſel* ſhall be counted *Pitty* and *Natural Affection*. Mat. 16. 22. Peter *took him, and began to rebuke him, ſaying, Be it far from thee, Lord: This ſhall not be unto thee.* He ſhall be the Devil's Agent to tempt Chriſt, and his Carnal Counſel ſhall be looked upon as Pity to his Maſter. And *Licentiouſneſs* ſhall be *Chriſtian Liberty*, and our Liberty by Chriſt ſhall be uſed as an occaſion to the Fleſh, *Gal.* 5. 13. And an immoderate uſe of *Carnal Pleaſure* ſhall be *Chriſtian Rejoicing*, or Chriſtian Chearfulneſs. Therefore as there needs *Love* to withſtand the Potency of Temptation, by the ſuitableneſs of the Bait to our own Affections; ſo there needs the *Fear* of God, Prov. 14. 27. *The Fear of the Lord is a Fountain of Life, to depart from the Snares of Death.* When the Devil, by his Wiles, is laying Snares for us, Snares of Death, the Fear of the Lord is a Fountain of Life. A Man that is afraid to offend God, and to abuſe his Liberty, or run into any Exceſs, under colour of a Grace, is very cautious, and watchful, and thereby is not ſo ſoon ſurprized. Thus, when the Soul is inflamed by

the vehement heat of boyling Lusts, or raging Despair, Faith is necessary. Luke 22. 31, 32. *Satan hath desired to have you, that he may sift you as Wheat: But I have prayed for thee, that thy Faith fail not.* Faith laying hold upon Christ's Righteousness, and waiting for his Grace, teaches us to overcome in such Conflicts.

But why should I instance in these three Graces only, when we are bidden to *put on the whole Armour of God?* Eph. 6. 11, 13. If we would come off with Honour in this Conflict, we must be *compleatly* armed; no Power of the Soul, or Sense of the Body must be left naked, and without a Guard, therefore not one saving Grace can be wanting.

A Christian is set forth as armed from Head to Foot. There's for the Head a Helmet of Salvation, which is Hope; a Breast-Plate of Righteousness; the Girdle of Truth; for Shoes, the Gospel of Peace; the Shield of Faith; the Sword of the Spirit. These are the Graces necessary to resist Temptation, and these we have from God. A Christian hath not only Weapons *Offensive*, but *Defensive*; not only a *Sword*, but also a *Shield*: Satan hath only Weapons Offensive, as Darts, he hath Darts to wound the Soul. Again, observe, there is no piece of Armour for the *Back*; why? Because there is no Flight in this Spiritual Warfare, we must stand to it, Jam. 4. 7. *Resist the Devil, and he will flee from you.*

But let us see what are the pieces of the Spiritual Armour? The Apostle begins with the Girdle of *Truth*, by which is meant not Truth of Doctrine (for that's the Sword of the Spirit) but Sincerity, or an honest Intention; when a Man

Man endeavoureth to be both to God and Man, what he ſeems to be; now it's the Lord that muſt renew the right Spirit within us. Satan he aſſaults us with Wiles, but our Armour of Proof againſt him is the Girdle of Truth. We ſtand againſt the Wiles of Satan, but we muſt not fight againſt him with his own Weapons, and put off Wiles with Wiles; Sincerity and honeſt Intention, that's our Strength: this is a Girdle to the Loins, it gives Strength and Courage to the Soul. And then there's the *Breaſt-Plate* of *Righteouſneſs*, or that Grace which puts us upon a holy Converſation, ſuitable to God's Will revealed in his Word; whereby we endeavour to give God and Man their due; it ſecures the Breaſt, and Vital Parts, the Seed of inherent Grace in the Heart, an honeſt fixed purpoſe to obey God in all things. The next thing, the *Feet* muſt be *ſhod*; we ſhall meet with rough Ways in our Paſſage to Heaven, and what's that which is Armour of Proof for our Feet? *The Preparation of the Goſpel of Peace*, a Senſe of our Peace and Friendſhip made up between God and us through Chriſt; without this we ſhall never follow God in the way of Duty, when we meet with Difficulties and Hardſhips. But above all, take the *Shield of Faith*; a Shield covers the Body, but that which gives Defence to all is *Faith*; without this a Man is naked, deſtitute of Chriſt's imputed Righteouſneſs, he wants his Covenant-Strength; it applyeth Chriſt's Righteouſneſs, and engageth the Power of God on our behalf. Then there's the *Helmet* of *Salvation*, which is *Hope*, 1 *Theſſ.* 5.8. A well-grounded hope of Salvation, it makes us hold up the Head in the midſt of all Waves and ſore Aſſaults, that

is, it is our great *Motive* and Encouragement in the work of Sanctification. Then there's the *Sword* of the *Spirit*, which is both Offenſive and Defenſive; it wardeth off Satan's Blows, and makes him fly back from us as one wounded and aſhamed. Theſe are the Graces; now God gives them to us, and therefore he is called, *The God of all Grace*, 1 Pet. 5.10. Why? becauſe he requires it only? No, but becauſe he giveth it alſo: And it is called *The Armour of God*, verſ. 11. God is the Author, God is the Maker, God is the Inventer of this Armour; and he doth freely beſtow it upon us. The Apoſtle bids us, *Take the whole Armour of God*, verſ. 13. that is, take it out of God's Hand; this Armour is not of our making and procuring, but made to our Hands by God himſelf.

Secondly, He actuates theſe Graces by putting good Motions into our Hearts, or ſweet and gracious Thoughts, whereby all the fore-mentioned Graces are drawn out. When we are conflicting with Sin in an Hour of Temptation, Faith is ſet a-work; *That God may fulfil all the good pleaſure of his Goodneſs, and the work of Faith with power*, 2 Theſſ. 1. 11. that is, by a Divine Power and Influence quickning it into Acts. *Joſeph*, when he was aſſaulted by a grievous Temptation, he had a gracious Motion and thought put into his Mind, *How can I do this Wickedneſs, and ſin againſt God?* Gen. 39. 9. Still there is a ſeaſonable remembrance of things by the Spirit, whoſe office it is to bring all things to remembrance, *Joh.* 14.26. The Spirit doth not only teach us all things, but brings things to our remembrance, when we have need

need of any Truth to be ſet home upon the Heart; either ſuch a Truth as forbids the Evil to which we are tempted; or that ſpeaketh Comfort and Encouragement to us under ſuch a Croſs; or preſſing ſuch a Duty as we hang off from. The ſeaſonable remembrance of Truths, is the great actual help which we have from God. Jeſus Chriſt himſelf, by ſeaſonable urging the Scripture, defeated the Temptation wherewith he was aſſaulted, *Mat.* 4. 10, 11. The Word quickneth in Affliction, *Pſal.* 119. 50. Some proper Comfort is born in upon the Soul by the Power of God. It is not the bare remembrance of Truth, but the ſecret Power of God which enliveneth it, and makes it effectual in its ſeaſon to defeat the Temptation.

Uſe. It directs you what to do in Temptations, to go to God for Help and Strength againſt them. Briefly, when you treat with God, it ſhould be under a threefold Notion.

1. As the Author and Giver of Grace.
2. As the Sovereign Giver and Diſpoſer of it, according to his own Will.
3. As a Judg, by Temptation, correcting ſome foregoing Sin by the preſent Temptation.

1. Treat with God as the *Author* and *Giver* of Grace. Jam. 1. 17. *He is the Father of Lights, from whom every good and perfect Gift cometh down.* And ſo,

(1.) We ought to come to him as renouncing our Strength, and waiting for his Grace as able to help us. That Addreſs *Jehoſhaphat* made in a

Temporal Caſe, is good alſo in a *Spiritual*, 2 Chron. 20. 12. *Lord, we have no might, our Eyes are unto thee.* There is a renouncing of their own Strength, and a dependance upon God. There muſt be a renouncing of all *Self-dependance*, for *God gives Grace to the Humble*, Jam. 4. 6. The word *Humble*, is to be underſtood not *Morally*, to thoſe that are of a lowly carriage towards Men of a meek Spirit; but it is underſtood *Spiritually*, of thoſe that in the brokenneſs of their Hearts acknowledg their own Nothingneſs and Weakneſs; to theſe he gives Grace. God withholdeth and withdraweth his Influences, when we do not acknowledg the daily and hourly neceſſity of Grace, when we do not deſire it with ſuch vehemency as we were wont, nor receive it with ſuch Thankfulneſs and Rejoicing. In theſe three laſt Petitions of the Lord's Prayer; *Give us this day our daily Bread*; then, *Forgive us our Treſpaſſes*; then, *Lead us not into Temptation*: we beg daily *Bread*, daily *Pardon*, daily *Strength*. We can neither live without the one nor the other; we cannot *live* without daily *Bread*, nor live *comfortably* without daily *Pardon*, nor live *holily* without daily *Grace*. And therefore you are *to wait upon God all the Day*, Pſal. 25. 5. And Pſal. 16. 8. *I have ſet the Lord always before me.* Now, we may be ſaid to ſet the Lord before us, either in point of *Reverence*, when we are ſenſible of his Eye and Preſence; or in point of *Dependance*, when we are ſtill waiting for his Strength; and that's the meaning there, *He is at my right Hand, I ſhall not be moved.* Look, as a Glaſs without a foot falls to the Ground, and is broken as ſoon as 'tis ſet out of Hand; ſuch a ſenſible Chriſtian apprehends himſelf to be, if

he

he be out of the Hands of God, he is broken, and falls to pieces. Therefore in this Senſe he goes to God, and deſires him to keep him from Temptation. Dependance begets Obſervance. If the Creature could once but live of himſelf, tho it were but for a while, God would ſeldom hear from him. This is that which is the Bridle upon the new-Creature, to keep up his conſtant commerce with God.

(2.) We muſt go to him with *Confidence*, in an actual dependance upon the All-ſufficiency of his Grace. It is not enough to apprehend our *Weakneſs*, but we muſt alſo go forth in the *Strength* of *God*, that is, hold up our Hearts with a Senſe of this, that God is able to bear us up, and defeat all our Spiritual Enemies. God would not take off the Temptation from *Paul*, 2 *Cor.* 12.9. but ſaith, *My Grace is ſufficient for thee*; He can either *weaken* Temptation, or give in further *ſupply* of Strength: Therefore encourage your ſelves in the power of the Lord. The Devil cannot tempt us one jot further than the Lord will permit him, his Malice is limited and reſtrained; if you be in Satan's Hands, Satan is in God's Hands, and can do nothing without his leave and permiſſion; he begs leave to enter into the Herd of Swine, much leſs can he enter into the Sheep of his Paſture.

2. Look upon God not only as the Giver of Grace, but as the *Soveraign Giver* and *Diſpoſer* of it according to his own Will, Phil. 2.13. *It is God that worketh in you both to will and to do of his good Pleaſure.* His giving of Grace is altogether free, as what meaſure of Aſſiſtance we ſhall have, and by what means it ſhall be ſupplied. God may enlarge or abate the degree of his Influence, accor-

ding to his own Will. Now, thus we must come to him, with Submission to his good Pleasure, either for taking off the Temptation, or continuing it for your Exercise, or the measure of your Supply. When you murmur and fret, it's a sign you have too good Thoughts of your selves; when we prescribe to God, it argues some ascribing to our selves. You are to endeavour (indeed) to pray, and use all good means to come out of Temptation; but submit, if the Lord be pleased to continue his Exercise upon you. Nay, tho God should continue the Temptation, and for the present not give out those measures of Grace necessary for you, yet you must not murmur, but lie at his Feet; for God is Lord of his own Grace.

3. You are to look upon God as a *Judg*, correcting some foregoing Sin by your present Temptation. And therefore,

(1.) You must *humble* your selves under his mighty Hand (when you are exercised with great and sore Temptations) and accept the Punishment of your Iniquity, without murmuring; that's the only way to get it off, when you own it as the Fruit of Sin. Lev. 26. 41. *If then their uncircumcised Hearts be humbled, and they then accept of the punishment of their Iniquity.* And Mic. 7. 9. *I will bear the Indignation of the Lord, because I have sinned against him.* Acknowledg the Justice of his Providence in this trouble that is brought upon you. A Christian must not only look to the *Malice* of *Satan* in his Temptations, but to the *Justice* of *God.* Look, as in *outward* Afflictions, we are not to reflect upon Instruments; *Job* did not say, *The Caldean and Sabean hath taken*, but, *The Lord hath taken*, chap. 1. 21. So in these *Spiritual* Afflictions, take

take the Temptation out of God's Hand, as a Judg. Tho Satan purſue you with fiery Darts, with Temptations horrible and terrible, yet look upon it as the Fruit of ſome foregoing Sin. If he ſhould tempt you by injection of deſpairing Fears, or blaſphemous Thoughts, theſe are not *your Sins*, but they may be a *Puniſhment* for your Sins; ſo you ought to humble your ſelves under the mighty Hand of God. When you are vexed with ſuch Temptations as *pierce and prick you in your Veins*; (as *David* ſpeaks) when the Devil bears in blaſphemous Thoughts upon the Heart, they are his Sins, but your Corrections, juſtly ordered by God; it may be it is for the Correction of your Sin, that you have provoked God to afflict you thus; and this Rod, if it ſmart, it was dipt in your own Guilt: and it's a Fruit of God's Fatherly Indignation, for your Folly and Vanity: For God may thus manifeſt it, by giving thee up to this ſevere Diſcipline, to be tempted and vexed by Satan. Now 'tis your Duty to be ſenſible of your Sin, and ſay, as *Sion* in her Troubles, Lam. 1. 18. *The Lord is righteous, for I have rebelled againſt his Commandment.*

(2.) Find out and remove the Cauſe of Sin, when God lets looſe Satan upon us. *Paul* diſcerned it preſently (as uſually God's Rod brings Light along with it) when he was buffeted with a Meſſenger of Satan, it was *that he might not be exalted above meaſure*, 2 Cor. 12. 7. Now that which hath provoked God to exerciſe us with this Diſcipline, that may be known ſometimes by the *Time* when this Temptation ſurprizeth us, if it tread upon the Heels of ſome immediate and foregoing Provocation; that's the Sin you ſhould humble

humble your ſelves for. Or by that ill Frame and Poſture of Spirit wherein the Temptation found you, as *Paul*'s Heart was likely puffed up and exalted with his Spiritual Enjoyments, therefore God lets looſe Satan. Sometimes by the nature of the Temptation it ſelf; for God ſuits Puniſhments to Sins, and apt and proper Remedies to every Diſeaſe. Or elſe, the Sin will be caſt up by workings of Conſcience in a way of Remorſe; as in a Tempeſt, that which is at bottom comes on top. Or God will diſcover it by his Spirit, when you go and ſeek to him. When Temptation is grievous and ſore, go to God and ſay, Lord, why is it thus with me? Job 34. 31, 32. *Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more. That which I ſee not, teach thou me; if I have done Iniquity, I will do no more.* Pray for a diſcovery of your ſecret Sin, and what is the Mind of God in the Diſpenſation. Now when you have found out the cauſe of the Sin, this is the Direction, to remove the Cauſe; for until we let the Sin go, God will continue the Puniſhment; tho we ſtrive, pray, and ask Counſel, our burden will ſtill be continued upon us, until Sin be mortified in us, tho in ſome meaſure it be removed out of our Hearts.

But deliver us from Evil.

WE come to the Cloſe. The Words ἀπὸ τοῦ πονηροῦ, may be rendred, either from the *Evil One*, or from the *Evil Thing*.

Firſt, From the *Evil One*, Mat. 13. 19. *Then cometh*, ὁ πονηρὸς, *the Evil One, and catcheth away that which was ſown in his Heart.* And 1 Joh. 2. 13. *I will write unto you young Men, becauſe ye have overcome*, τὸν πονηρὸν, *the Wicked One.* And, 1 Joh. 5. 18. *He that is begotten of God keepeth himſelf, and*, ὁ πονηρὸς, *that Wicked One toucheth him not.* Eph. 6. 16. *Take the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the Wicked*, τοῦ πονηροῦ, of that Wicked One. In all theſe Places the Devil is ſo called, becauſe his great buſineſs is to draw, and drive others to Sin; and therefore, as God is the *Holy One*, ſo Satan is called the *Wicked One.*

Secondly, It may be rendred that *Evil Thing*, Mat. 5. 37. *Whatſoever is more than theſe cometh*, ἐκ τοῦ πονηροῦ, *of Evil.* Mat. 5. 39. *But I ſay unto you*, ἀντιϛῆναι τῷ πονηρῷ, *reſiſt not Evil.* We are commanded to reſiſt the Devil, and therefore in that Place clearly it is put for the *Evil Thing*: And ſo in many other Places. Now which of theſe Sences ſhall we prefer?

Firſt, If it be meant of the Evil One, or *Satan*, the Words will bear a good Sence; thus: If God for our Trial and further Humiliation ſhall ſuffer

us

us to be tempted by the Devil; yet we desire that he may not have his Will upon us, that we be not kept under his Power.

To make good this Interpretation; know, the Devil may fitly be called, the *Evil One*, for he is the oldest Sinner, he sins from the Beginning, 1 *Joh.* 3. 8. And he is the greatest Sinner, therefore he is called, *Eph.* 6. 12. *Spiritual Wickedness*; his Sins are in the highest degree sinful, every Sin of his is a Sin against the Holy Ghost, against full *Light*, and with *Malice*, and *Spight* against God and the Saints. And he is the *Father* of *Sin*, Joh. 8. 44. As *Jubal was the Father of all such as handle the Harp and Organ*, Gen. 4. 21. that is, he was the first that taught the use of that Instrument: So all the Sins in the World, are by his furtherance, both Actual, and Original; therefore he may be fitly called the *Evil One*.

Again, He hath a great stroke in Temptation, that he is the Artificer, the Designer, the Improver of them; therefore he is called, ὁ πειράζων, the *Tempter*, *Mat.* 4. 3. Well then, *Lead us not into Temptation, but deliver us from the* [*Evil One.*]

Secondly, We may render it Indefinitely, as we do, *Deliver us from Evil*, that is, from *Sin*. And fitly is this so called, because it is the greatest Evil, above Poverty, Sickness, and Worldly Loss. Every thing which doth harm us, that may be called Evil; now Sin doth most hurt, nothing so much as Sin; why? Because it doth endamage our inward Man, and endanger our Everlasting Hopes.

(1.) It

1. It doth endammage our inward Man, and hindreth and diminiſheth our comfortable Communion with God. Other things may harm the *Man*, but they do not touch the *Chriſtian*; and therefore ſaith the Apoſtle, 2 *Cor.* 4. 16. *For which cauſe we faint not; but though our outward Man periſh, yet the inward Man is renewed day by day.* Breaches made upon the outward Man, come not ſo near as a Breach made upon the inward Man; therefore we faint not, ſo long as the inward Man is ſafe.

2. It doth endanger our everlaſting Hopes and Concernments, and therefore it is the greateſt Evil. All Afflictions do but reach our Temporal, but Sin reacheth our Eternal Concernments; and therefore the Apoſtle promiſeth himſelf this kind of Deliverance, as that which was moſt worthy; 2 Tim. 4. 17, 18. *I was delivered out of the Mouth of the Lion. And the Lord ſhall deliver me from every evil Work, and will preſerve me unto his Heavenly Kingdom.* Well then, you ſee it may be rendred the Evil *One*, or the Evil *Thing*. The word carrieth it for Sin; κακον denoteth the Evil of Afflictions, and *malum pœnæ*, as well as *malum culpæ*, but πονηρον never but Evil of Fault. And we need not anxiouſly diſpute, whether the one or the other, for one cannot be underſtood without reſpect to the other. Therefore I ſhall take it in a general ſence; That Evil which reſults from Temptations, whether they ariſe from Satan, the World, or our own Hearts.

From the words thus opened, the Points will be two.

Firſt,

First, That while we are in this Valley of Tears and Snares, we ſhould with earneſtneſs and confidence, pray to be delivered from Evil.

Secondly, To be kept from the Evil of Sin, is a greater Mercy, than to be kept from the trouble of Temptation.

I obſerve the firſt Point, becauſe Chriſt thus directed us to pray to God. The ſecond, Becauſe the Evil of Sin is intended. For the Firſt; We ſhould pray with earneſtneſs, becauſe of our Danger; and with Confidence, becauſe of God's undertaking. The Lord Jeſus knows what Requeſts are moſt acceptable to his Father. Now when he would give a perfect Pattern and Platform of Prayer, he bids you pray thus; *Deliver us from Evil.* Nay, we have not only Chriſt's *Direction*, but Chriſt's *Example*; John 17. 15. *I pray not that thou ſhouldſt take them out of the World, but that thou ſhouldſt keep them from the Evil.* He did not abſolutely pray for an exemption from Temptation, though he knew the World would be a tempeſtuous Place, that his People muſt expect ſtrong Aſſaults; (Lord, take them not out of the World, but keep them from the *Evil*) ſo here, *Deliver us from Evil.*

First, We ſhould pray with *Earneſtneſs*, becauſe of our *Danger*, from the Enemies of our Salvation, which are the *Devil*, the *World*, and the *Fleſh*; In reſpect of all which, we pray to be delivered from Evil.

1. From

1. From the Evil which the *Devil* designs against us. Both bad and good Men have need to make this Prayer: *Bad* Men have need; *Good* Men will have a *Heart* certainly to pray thus to God, if they consider their Danger.

(1.) *Natural* and *unconverted* Men, they are under the Power of the *Devil*, if they were sensible of it; for the Devils are said to be *Rulers of the Darkness of this World*, Ephes. 6. 12. By which is meant the Wicked, Ignorant, and carnal part of the World, whether they live in Gentilism, or within the Pale and Line of Christ's Communion, over all those that live in their unrenewed state of Sin and Ignorance; over all these, Satan hath an Empire and Dominion. And mark, when God carried on his Kingdom in in a way of sensible Manifestation, by *Visions*, *Oracles*, and *Miracles*: So did Satan visibly govern the Pagan World by *Apparitions*, *Oracles*, *lying Wonders*, and sensible *manifestations* of himself. But now, when God's Kingdom is Spiritual, *The Kingdom of God is within you*, Luke 17. 21. So by proportion, Satan's Kingdom is Spiritual too, he rules in the Hearts of Men, though they little think of it. All natural Men, whether they be Pagans or Christians, though outwardly and apparently they may renounce the Devil's Kingdom, and do not seem to have such open communion with him, as the Gentiles that consult with his Oracles, and were instructed by his Apparitions, acted by his Power, and offered Sacrifice to him: But *Spiritually*, all natural Men are under the Devil; for, 1 *Jo.* 3. 8. *He that committeth Sin, is of the Devil*; that is, he belongeth to him. How is he of the Devil? They are his *Children*,

Acts

Acts 13. 10. *O thou Child of the Devil.* And they are his *Subjects*, he ruleth in them; he hath a Kingdom among Men, which by all means he goeth about to maintain; Mat. 12. 26. *If Satan be divided against himself, how then can his Kingdom ſtand?* And they are his Work-houſes, he worketh in them: *Epheſ.* 2. 2. *The Spirit that worketh in the Children of Diſobedience.* The Devil is hard at work in a wicked Man's Heart, framing Evil Thoughts, Carnal Motions; urging them to break God's Laws; drawing them on to more Sin and Villany; fills their Hearts with *lying*, and all manner of *Sins*; Acts 5. 3. *Why hath Satan filled thine Heart to lie to the Holy Ghoſt?* He binds them with *Prejudices*, and will not ſuffer them to hearken to the Glorious Goſpel; 2 Cor. 4. 4. *In whom the God of this World hath blinded the Minds of them which believe not, leſt the Light of the Glorious Goſpel of Chriſt ſhould ſhine unto them.* He blinds and holds them *captive* at his Will and Pleaſure, their Souls are fettered, 2 *Tim.* 2. 26. And ſometimes he oppreſſes their *Bodies*, (for Satan carrieth on his Kingdom by Force, Tyranny, Fears, and Bondage); and therefore it is ſaid, *Acts* 10. 38. *That Chriſt went about doing good, and healing all that were oppreſſed of the Devil.* Yet further, as God's Executioner, he hath the Power over *Death*, for their torment; Heb. 2. 14. *That through Death he might deſtroy him that had the power of Death, that is, the Devil.* And unleſs the Lord be merciful, he never ceaſeth carrying on wicked Men, until both they and he are for ever in Hell; Mat. 25. 41. *Depart from me, ye curſed, into everlaſting Fire, prepared for the Devil and his Angels.* All this is ſpoken, to ſhew

Carnal

Carnal Men their Condition: O that they would ſeriouſly think of it! When they do Evil, when they ſlight the Motions of God's Grace, they are under Satan; and not only by *force*, as a Child of God may be ſometimes, but they are willingly ignorant, 2 *Pet.* 3. 5. The more willingly we commit Sin, ſtill the more we are under the Power of the Devil. Well then, if any have need to ſay, *Deliver us from Evil*, certainly unrenewed Carnal Men, have need to go to God, and ſay, Lord pluck us out of Evil; as the ſame Expreſſion is uſed, *Col.* 1. 13. *Who hath delivered us from the power of Darkneſs*, Ὁ ἐῤῥύσατο, who hath delivered us with a *ſtrong hand*. O go to God, in the Name of Chriſt; there is no way of eſcape, until God pluck you out by main force. And mark, this Power by which we are delivered, God conveyeth by the *preaching* of the *Word*, which was appointed to turn us from Darkneſs unto Light, and from the Power of Satan unto God, *Act.* 26. 18. and therefore hearken to God's Counſels, before your Condition grow incurable, and wait upon the Ordinances; for the more you neglect and contemn the means of your Recovery, your miſery increaſeth upon you; for every day you are ſtill more given up to Satan by the juſt Judgment of God, and to be captivated and taken by him, at his will and pleaſure, by the Snares he ſets for you.

(2.) *Good Men*, or God's own Children, though they are delivered from the Power of Satan, and brought into the Kingdom of Chriſt, yet they are not wholly free in this World, but are ſometimes caught *by Satan's Wiles*, Epheſ. 6.

11. ſometimes wounded by his *fiery Darts*, ver. 16. Their Luſts, and their Conſciences, are ſometimes ſet a raging; though he hath no *allowed* Authority over their Hearts, yet he exerciſeth a tyrannical Power; though he cannot *rule* them, yet he ceaſeth not to *aſſault* them, if it were but to vex and trouble them. Briefly, the Children of God have cauſe to pray (*Deliver us from Evil*) in regard of Satan, becauſe Satan hath a hand in their *Perſecutions*; and likewiſe a hand in their *Temptations* to *Sin*. It is he that inſtigateth their Enemies to perſecute them; and it is he that inflameth their Luſts.

1. In ſtirring up their Enemies to *perſecute* them. All the Troubles of the Children of God, they come originally from the Devil; Luk. 22. 53. *This is your Hour, and the Power of Darkneſs.* We do not read that Satan did immediatly vex Chriſt; and how was that Hour then ſaid to be the *Power* of *Darkneſs*? Why, by ſetting his Inſtruments a-work to crucify him. And as he dealt with the *Head*, ſo with the *Members*. Rev. 12. 12. *The Devil hath great Wrath, for he knoweth he hath but a ſhort time.* When his Kingdom begins to totter and ſhake, then he ſtirs up all his Wrath, and inflames his Inſtruments; as dying Beaſts bite hardeſt. So, *Rev.* 16. 14. we read of the *Spirits* of *Devils* that go forth unto the *Kings* of the Earth, to ſtir them up againſt the Saints. If you could behold, with your bodily Eyes, this Evil Spirit hanging upon the Ears of great Men, and buzzing into them, and ſtirring them up, and the common People, and animating them againſt the Children of God, you would

more

more admire at the Wonders of God's Providence, that you do ſubſiſt: O, how they are acted by this wrathful Spirit!

2. By inflaming our *Luſts* and *Corruptions*. So, 1 *Cor.* 7. 5. leſt Satan tempt you by your Incontinency; ſets Luſts a boiling, either to *vex* the Saints, or to inſnare them. It is poſſible he may ſometimes prevail with God's own Children, to draw them to ſome particular Act of groſs Sin; as 2 *Sam.* 11. 4. as when *David* defiled himſelf with Luſt, that thereby he may *diſhonour* God; for by this means the Name of God was blaſphemed, 2 *Sam.* 12. 14. Or that thereby he may diſturb their *Peace*, for this made *David* lie *roaring*, Pſal. 32. 3, 4. his radical Moiſture was even waſted and exhauſted. Or elſe to *Spiritual Sins*, as Murmuring, Repining againſt God; diſtruſt of Providence, when under Croſſes. Or when they are in their *Comforts*, to drive them to Carnal Complacency, and neglect of Holy Things, diſuſe of Communion with God. Or to inordinate Paſſions, or *Spiritual* Wickedneſs, ſuch as is not converſant about Carnal Paſſions, or Fleſhly Luſts, but Spiritual Pride, Error, and Unbelief. Certainly, thoſe that have any thing of experience of the Spiritual Life, cannot be ignorant of Satan's Enterprizes.

Well then, we had need go to God to deliver us from Evil: For *outward* Evils, for the *protection* of his *Providence*; for theſe God hath undertaken, *Pſal.* 50. 15. *Call upon me in the Day of Trouble; I will deliver thee.* Satan is in God's Chains, he could not enter into the Herd of Swine without leave; therefore certainly he can-

not get among the Sheep of Chriſt's Fold. It's the ſaying of *Tertullian*, If the Briſtles of Swine be numbred, the Hairs of our Head are numbred; therefore you had need go to God, *(Deliver us from Evil)* that Perſecution may not rage over you; that he may hedg you in by his Providence, *Job* 1. 10. and that he would be as a Wall of Fire round about you.

As to *inward* Evils, ſo we go to God for *Wiſdom* and *Strength*; for Satan aſſaults us both ways, by *Wiles* and *Darts*; when he comes in a way of *Violence*, he comes with fiery *Darts*; but when he doth lie in *Ambuſh*, there he hath his Wiles to intice us with a ſeeming Good. We,

1. Beg *Wiſdom*, that you may eſpy the *Wiles* of Satan, and may not be caught unawares, for he *is transformed into an Angel of Light*, 2 Cor. 11. 14. Mark, the Devil doth not care ſo much to ride his own Horſes, to act and draw wicked Men to Evil, he hath them ſure enough; but he laboureth to imploy the Saints in his Work, if he can, to get one which belongs to God to do his Buſineſs; therefore he changeth himſelf into an Angel of Light. The Temptation is diſguiſed with very plauſible Pretences, then a Child of God may be a Factor for Satan, and an Inſtrument of the Devil: For inſtance, Would *Peter* have ever made a Motion for Satan, if he had ſeen his Hand? O no; the Temptation was diſguiſed to him, when he perſwaded his Maſter from ſuffering. He covereth his foul Deſigns with plauſible Pretences. Carnal Counſel ſhall be pity and natural Affection; Mat. 16. 22, 23. *Let not*

theſe

theſe things be; *Be it far from thee, Lord: this ſhall not be unto thee. He ſaid unto* Peter, *Get thee behind me, Satan, Thou art an Offence unto me.* At another time, the Diſciples, when their Maſter was ſlighted and contemned, they thought certainly they ſhould do as *Elias* did, call for Fire from Heaven to conſume them, *Luke* 9. 54. *Revenge* will often go for *Zeal* for God. Revenge, or ſtorming at Perſonal Affronts, or Injuries done to our ſelves, is looked upon as Zeal; then the Diſciples may not know what Spirit they are of. Many times we are acted by the Devil, when we think we are acted by the Spirit of God; and that which ſeems to be Zeal, is nothing but Revenge. Therefore we had need go to God; Lord, deliver us from Evil, we are poor unwary Creatures, that we may not be inſnared by fair Pretences, and ſurpriſed by his Enterpriſes. And thus we beg Wiſdom.

2. We pray for *Strength* to withſtand his *Darts*, that we may take the Armour of God, and withſtand the Evil One, *Epheſ.* 6. 13. Alas! of our ſelves, we cannot deliver our ſelves from the leaſt Evil, or ſtand out againſt the leaſt Aſſault; therefore it is God alone that muſt keep the Feet of his Saints, 1 *Sam.* 2. 9. Therefore we go to him, that we may get his Covenant-ſtrength, that we may *be ſtrong in the power of his Might*, to conflict with Satan. Well then, in regard of the firſt Enemy of our Salvation, the Devil, we had need pray earneſtly, That we may not be prevailed over by his Arts; 'Tis God alone that can keep us.

2*dly*, The *World*, that's another Evil, which is as it were the Devil's Chess-Board; we can hardly move backward or forward, but he is ready to attach us, and surprize us by one Creature or another, and draw us into the Snare; therefore it is said, Gal. 1. 4. *That Christ gave himself for us, that he might deliver us from this present Evil World.* That's one way of being delivered from Evil, when we are delivered from an Evil World. It concerns us, and it is a great point of Religion to be *kept unspotted from the World*, Jam. 1.27. The whole World is full of Evils and Temptations, and we cannot walk any where but we are likely to be defiled. The *Things* of the World, the *Men* of the World.

1. The *Things* of the *World*. All Conditions of Life become a Snare to us, Prosperity, Adversity, Pro. 30. 8, 9. *Give me neither Poverty nor Riches; feed me with Food convenient for me*, &c. *Lest I be full and deny thee*, &c. Either Condition hath its Snares. A Garment too *short* will not cover our Nakedness, and too *long* proves, *Latinis propendens*, ready to trip up our Heels; and therefore both the one and the other Condition are very dangerous. Many carry themselves well in one Condition, but quite miscarry in another. As *Ephraim* was as a Cake not turned, baked on the one side, *Hos.* 7. 8. quite Dough on the other. Or as 'tis said of *Joab*, 1 King. 2, 28. *He turned after* Adonijah, *tho he turned not after* Absalom. Some miscarry in Adversity, others in Prosperity. Indeed more under Prosperity. Diseases which grow

grow out of Fulneſs, are more rife than thoſe which grow out of Want; and fat and fertile Soils are moſt ranck of Weeds. God's Children moſt miſcarry when all things are proſperous and flow in upon them, when they have lived in Plenty. *David* was not foiled while he wandred up and down in the Wilderneſs, but when he walked upon the Tarras of his Pallace in *Jeruſalem*, then he fell to Luſt and Blood. The unſoundneſs of a Veſſel is not ſeen when it is empty, but when fill'd with Water, then we ſee whether it be ſtanch, or leaky or no.

But the other Condition is not without its Snares neither. In *Adverſity* we are apt to be *impatient*, as well as in *Proſperity* to be *forgetful* of God; and therefore we had need learn how to go up Hill and down Hill, to know how to *abound*, and how to be *abaſed*, *Phil.* 4. 12. Look, as the Wind doth riſe from all Corners, ſo do Temptations. When we are kept low and bare, or in Danger, then we are full of worldly Fears, Diſtruſts, Cares, grow baſe, Puſillanimous, and have not the Spirit and Generoſity of a Chriſtian; in a high Condition we are Proud, Secure, forgetful of Changes, Vain, Wanton; and preſs towards Heaven leſs, and grow dead to good Things.

2. As from the Things of the World, ſo from the *Men* of the World. We are apt to be poiſoned by their *bad Example*, and eaſily catch a Sickneſs one from another. Good Men may receive a taint, Iſa. 6. 5. *I am a Man of unclean Lips, and I dwell in the midſt of a People of unclean Lips.* Open Exceſſes do ſoon manifeſt their own Odi-

ouſneſs. I confeſs, a Man that runs into open Exceſs, we are not ſo much in danger of being inticed by him to the like Practice; but we learn of one another ſecretly to be cold, careleſs, and leſs mortified. I ſay, tho we are not carried into inordinate Practices, and groſs Wickedneſſes, by the Example of others; yet we learn to be cold in the Profeſſion of Godlineſs, formal, leſs ſtirring in the way of Holineſs, and ſometimes enſnared by their Counſels; the Flood and Torrent of Evil Examples and Counſels is ſo great that it carrieth away Men. Gal. 2. 13. *Barnabas alſo was carried away with their Diſſimulation.* And the *Wills* of Men is one of our Snares, 1 *Pet.* 4. 2. And beſides, we are in danger to be *terrified* by their *Frowns*, and act unſeemly. Iſa. 8. 13. *Fear not their Fear, nor be afraid*; out of the fear of Men we are apt to miſcarry in our Duty to God. Well then, we need to go to God to be delivered from the Evil of the World, that we may not be infected nor terrified by the Men of the World; or, which is the more uſual Temptation, corrupted by the Things of the World. The World doth ſecretly and ſlightly inſinuate with us, and therefore keep us from Evil.

Now how comes the World to be Evil?

In two things; when both our Care, and our Delight, is leſſened towards Heavenly Things.

1. When our *Care* is leſſened, when we are not ſo ſerious, ſo frequent in Communion with God, as we were wont to be; as *Martha* that *was cumbred*

bred about many things, but Mary *had chosen the better part*, Luke 10. 42. When you begin to lessen your Cares of Duty, and *Hagar* thrusts *Sarah* out of Doors; when the Son of the Bond-Woman begins to mock at the Son of the Free-Woman; when Religion begins to be looked upon but as Mopishness; to be so nice, precise, and so careful to maintain constant Commerce with God, and begin to have lessening Thoughts of God, and Religion goes to the Walls. So,

2. When our *Delight* is less in heavenly things; when we have lost our savour of the Word, and Ordinances, and Sabbaths, and they are not so sweet as before; 1 Joh. 2. 16. *If any Man love the World, the love of the Father is not in him.* When the Love of the World hath made you weary of the Love of God; when your Heart goes a whoring from God the chief Good: As when the Affections are scattered, a Man is tempted to look upon other Objects, the Wife of the Bosom is defrauded of her Right: So God is defrauded by an over-delight in the Creature, the World intercepts your Delight. Psal. 73. 27, 28. *Thou hast destroyed all them that go a whoring from thee. But it is good for me to draw nigh to God.* When our Delight in Communion with God is lessened by Delight in the Creature, 'tis Spiritual Adultery. Now when worldly Objects are so continually with us, solliciting our Affections, and drawing us away from God; Oh! what need have the best of us to pray, *Lord keep us from Evil!* The Soul doth easily receive a taint from the Objects to which we are accustomed; therefore they which live in the World had need to take heed of

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a worldly Spirit. The continual Presence of the Object doth secretly intice the Heart; as long Suits prevail at length, and green Wood kindles by long lying in the Fire. Insensibly is the Heart drawn away from God, and you shall find less savour in Holy Things.

3*dly*. We had need to pray earnestly, Lord keep us from Evil, because we are in danger of that other Enemy, the *Flesh*. There is not only an Evil *without* us, as the Devil, and the World, but an Evil *within us*: *An Evil Heart of Unbelief, in departing from the Living God*, Heb. 3. 12. An Evil Heart that is full of urgings and sollicitations to Sin. There are not only Snares and Temptations in the World, but there is a flexibleness in the Party tempted. Jam. 1. 14. *Every Man is tempted, when he is drawn away of his own Lust, and enticed*, ὑπὸ τῆς ἰδίας ἐπιθυμίας, of his own Lusts; the Fire burns in our own Hearts, Satan doth but blow up the Flame: there is bad Liquor in the Vessel, Satan doth but only give it vent, and set it abroach with violence: We carry sinning Natures about with us, therefore, Lord, *Deliver us from Evil*. The Evil of the World would do no more hurt than the Fire doth to a Stone, if we were not combustible Matter, *The Corruption that is in the World through Lust*, 2 Pet. 1. 4. The danger of living in the World doth not stand in this, because here are so many Inticements and Baits for every Sense, but it's the Corruption through *Lust*; as the Venom is not in the Flower, but Spider. The *Philistines* could not prevail against *Sampson*, if *Dalilah*, on whom he doted, had not lull'd

lull'd him asleep. Or as *Balaam* first corrupted *Israel*, before he could curse them, or bring them any harm: So Corruption in the Heart makes us liable to Satan's Malice. There is a treacherous Party within to open the Door to Satan, without which all outward Force could not annoy us.

Well then, we had need go to God: Lord, *Deliver us from Evil.*

Where we beg,

1. That God would weaken the strength of inbred Corruption, that we may not be foiled by it. *Paul* groans sadly, Rom. 7. 24. *O wretched Man that I am, who shall deliver me from the Body of this Death?* It is a Question, but it implyeth a *Wish*, for the *Hebrews* propose their Wishes by way of Question, that is, O that I were delivered! It is a great Mercy to be kept from falling into Sin; *Kept from every Evil Work*, 2 Tim. 4. 18.

2. If we be foiled by our Corruption, we beg that we may not lie in it, nor grow weary of our Resistance, nor cast away our Weapons, and suffer Sin to have a quiet Reign. Psal. 119. 133. *Let not any Iniquity have dominion over me.* We cannot hope for a total exemption from Sin, but O Lord let it not reign over us. How shall we know when Sin reigns? When there is no course of Mortification set up against it, to break the Power, Force, and Tyranny of it. Take this Distinction: There are *remaining*, and *reserved* Corruptions. Sin remains where it doth not reign; but reserved Corruption that's reigning. I will explain it thus; Sin *remains*, when notwithstanding all our En-

Endeavours, yet it ſtill haunts and peſters us, tho praying, watching, ſtriving, waiting, and depending upon God for Strength; but it is reſerved, when you let it alone, and are loth to touch it, but rather cheriſh, dandle, and foſter it in the Heart, and make proviſion for it. Therefore then are we delivered from Evil, when we recover by Repentance; and tho we ſuffer by the Tyranny of Sin, we will not let it alone to have a quiet reign in our Hearts: Do not live under the Power of Corruptions. Sin let alone will do us farther Miſchief.

Secondly, As we have reaſon to pray to God with earneſtneſs, becauſe of our Danger; ſo with *Confidence*, becauſe of God's Undertaking, 2 Theſ. 3. 3. *The Lord is faithful, who ſhall ſtabliſh you, and keep you from Evil.* God hath undertaken to keep thoſe who with humble and broken Hearts do come to him to be kept from Evil; that are watchful, ſerious, and careful to get Evils redreſſed as ſoon as diſcerned; therefore we may come with an aſſured Confidence to be delivered from all Evil.

How far hath God undertaken to keep his People from Evils and Dangers in this Life? I anſwer,

1. So far as may be hurtful to their Souls, 1 Cor. 10. 13. *God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the Temptation alſo make a way to eſcape, that ye may be able to bear it.* It is part of God's Faithfulneſs to keep you from Evil, to proportion and temper Tempt-

Temptation to your Strength. God ſuits the Burden to every Back, he drives on as the little Ones are able to bear, therefore certainly he will mitigate Temptation, or give in ſupply of Strength.

2. God will keep you from the Evil of *Sin*, ſo far as it is *deadly*; that is, that it be not a Sin unto *Death*, 1 *John* 5. 16. and that it may not *reign* in our mortal Bodies, for you are dead to it. Rom. 6. 14. *For Sin ſhall not have Dominion over you: for ye are not under the Law, but under Grace.*

3. God undertakes for our *Final* Deliverance from all Evil, upon our tranſlation to Heaven. This is included in this Prayer, that we may at length come to that State, where is no Sorrow, no Sin, no Aſſault and Temptation from Satan, that we may be kept from all Wickedneſs. Pſal. 34. 19. *Many are the Afflictions of the Righteous: but the Lord delivereth him out of them all.* There is a time when God delivereth us from all at once, and that is by Death, and our Tranſlation into Heaven.

Well then, Let us fly to God for Deliverance, waiting for his Help.

Doct. *That to be kept from the Evil of Temptation, is a greater Mercy than to be kept from the Trouble of Temptation.*

Lead us not into Temptation, but deliver us from Evil: That is, If we be led into Temptation, let us be kept from the Evil of it.

Firſt,

First, It's a more wonderful Providence to be kept from *Evil* than from *Temptation*; *Esse bonum facile est, ubi quod vetat esse remotum est.* It is no great matter to be Chaſt or Honeſt, when there's no Temptation to the contrary; Ay, but to keep out Integrity in the midſt of Aſſaults and Temptations, there's the wonder: If a Garriſon be never aſſaulted, 'tis no wonder that it ſtandeth exempt from the Calamity of War: This is like the Buſh that was burned, yet not conſumed; exerciſed with Temptation from Day to Day, and yet kept from Evil. And in this Sence God's Power is more glorified, than in keeping the Angels; for the Angels are out of Gun-ſhot, and Harms-way, and not liable to Temptations: But to preſerve a poor weak Creature in the midſt of Temptation, O! how is the Power of God *made perfect in Weakneſs?* 2 Cor. 12. 9. *Perfected*, that is, glorioufly diſcovered.

Secondly, The Evil of Sin is greater than the Evil of Affliction or Trouble.

1. The Evil of Sin is the greater Evil, becauſe it ſeparateth from God, *Iſa.* 59. 2. 'Tis an Averſion from the Chiefeſt Good. Affliction doth not ſeparate from God, 'tis a means to make us draw nigh to him. Poverty, Sickneſs, Blindneſs, Loſs of Goods, let a Man be never ſo low and loathſom, yet if in a ſtate of Grace, the Lord taketh pleaſure in him, and he is near and dear to God; God kiſſeth him with the Kiſſes of his Mouth, nothing is loathſom to God but Sin.

2. Sin

2. Sin is Evil in it ſelf, whether we feel it or no; Affliction is not Evil in it ſelf, but in our Senſe and Feeling, *Heb.* 12.11. Sin is Evil, whether we feel it or no; 'Tis worſe when we do not feel it. *Paſt Feeling*, *Eph.* 4. 19. when our Conſcience is benummed.

3. Affliction, or *Malum Pœna*, is an Act of Divine Juſtice: but *Malum Culpæ*, is an Act of Man's Corruptneſs. For the firſt, Affliction. Amos 6. 3. *Is there any Evil, and the Lord hath not done it?* But Sin is the Devil's work in us; 1 John 3.8. *He that committeth Sin, is of the Devil; for the Devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil.* And Joh. 8. 34. *Whoſoever committeth Sin, is the Servant of Sin.* The one cometh from a juſt God, the other from our corrupt Hearts. The one is the Act of an Holy God, the other the Act of a ſinful Creature.

4. The Death of Chriſt falls more directly upon this Benefit, exemption from Sin. Mat. 1. 21. *He ſhall ſave his People from their Sins.* Acts 3. 26. *God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his Iniquities*; not Troubles, or Sorrows, but Sins.

5. Affliction is a more particular temporal Evil, but Sin is an infinite univerſal Evil; Sickneſs depriveth us of Health, Poverty of Wealth, &c. And every adverſe Providence doth but oppoſe ſome particular temporal Good: But Sin depriveth us of God, who is the Fountain of our Comfort; the other but of ſome limited Comfort.

6. Af-

6. Afflictions are ſent to remove Sin. Heb. 12.11. *Now no chaſtning for the preſent ſeemeth to be joyous, but grievous: neverthelefs afterward it yieldeth the peaceable Fruit of Righteouſneſs, unto them which are exerciſed thereby.* Iſa. 26.9. *When thy Judgments are in the Earth, the Inhabitants of the World will learn Righteouſneſs.* But Sin is not ſent to remove Affliction. Now the End muſt be greater than the Means, both as to Proſecution and Averſation. As to Proſecution; To dig for Iron with Mattocks of Gold and Silver. So in Averſation; If Death were not worſe than the Pain of Phyſick, no Man would take Phyſick to avoid Death.

7. Affliction is the Effect of God's Love. Heb. 12. 6. *Whom the Lord loveth, he chaſtneth.* But to be left to Sin, is an Effect of God's Anger. God doth not always exempt from Troubles; yet if he keep from Spiritual hurt thereby, if he ſanctify the Trouble, ſupport us with ſufficient Grace, 2 *Cor.* 12. 9. if preſerved from Evil, howſoever tempted and exerciſed, 'tis enough.

Uſe 1. To reprove our Folly. We complain of other Things, but we do not complain of Sin, which is the greateſt Evil. This is contrary to the Spirit of God's Children, who rejoice in Troubles, but not in Sins; 2 Cor. 12. 9. *Moſt gladly therefore will I rejoice in Infirmities, that the Power of Chriſt may reſt upon me.* They groan bitterly under Sins, *Rom.* 7. 23. *O wretched Man,* &c. If any Man had cauſe to complain of Afflictions, *Paul* had: In Perils often, Whipped, Perſecuted, Stoned. But the Body of Sin and Death

Death was the greateſt Burden; Luſts troubled him more than Scourges; his Captivity to the Law of Sin, more than Priſons. When Affliction ſitteth too cloſe, Sin ſits looſe. In Affliction, there is ſome Offence done us; but in Sin, the wrong is done to God; And what are we to God? Afflictions may be good, but Sin is never good. The Body ſuffereth by Affliction, but the Soul ſuffereth by Sin, loſs of Grace and Comfort, which are not to be valued by all the World's Enjoyments. The Evil of Affliction, is but for a moment, like Rain, it drieth up of its own accord: But the Evil of Sin is for ever, unleſs it be pardoned and taken away. Sin is the Cauſe of all the Evils of Affliction; therefore when we complain, we ſhould complain, not ſo much of the Smart, as of the Cauſe of it.

2. It directeth us;

(1.) How to pray to God, againſt Sin rather than Trouble. This is indeed to be delivered from Evil; 2 Tim. 4. 18. *Paul* reckoned upon that, *He will deliver me from every evil Work.* When afflicted, you ſhould rather deſire to have the Affliction ſanctified, than removed; you will be moſt careful, for that Saints do not pray for the Intereſts of the Old Man, rather than the New Man. To be freed from Trouble, is a common Mercy; but to have it ſanctified, is a ſpecial Mercy. Carnal Men may be without Affliction, but Carnal Men cannot have experience of Grace. Bare deliverance is no ſign of ſpecial Love.

(2.) In our choice: 'Twas an heavy Charge they put upon *Job*; Job 36. 21. *Thou haſt choſen*

Iniquity rather than Affliction. Sometimes we are put upon the trial, To looſe the Favour of God, or the Favour of Men, Duty and Danger: Here content my ſelf, gratify my Luſts and Intereſts; there, offend God. Out of the Temptation, we could eaſily judg, that all the Miſery in the World is to be endured, rather than commit the leaſt Sin. But how is it upon a trial, when a Worldly Convenience, and a Spiritual Inconvenience is propoſed? By chuſing Sin, a Man cannot altogether eſcape Affliction, here, or hereafter. Wickedneſs, though it proſper a while, yet at length it proveth a Snare.

3. It directeth us to ſubmit to God's Providence, and to own Mercy in it: Though God doth not exempt us from Troubles, yet if he keep us from Hurt thereby; if he ſanctify the Trouble, and ſupport us with Grace ſufficient, 'tis his Mercy to us. For *Daniel* to be put into the Lion's Den, was not ſo great a Judgment, as for *Nebuchadnezzar* to have the Heart of a Beaſt. To be given up to our own Hearts Luſts, to commit any Sin, 'tis a greater Croſs than any Miſery that can light upon us; therefore let us be patient under Affliction. Our great Care ſhould be, not to diſhonour God in any Condition: God hath promiſed to be with his People in their Afflictions, to comfort them; but hath never promiſed to be with his People in their Sins; *I will be with you in the Fire, and in the Water*; as the Son of God was with the three Children in the fiery Furnace. But God is departed when they ſin; I will go to my own place. Sin hindreth

Prayer.

Prayer, but Afflictions quicken it. Iſa. 26. 16. *Lord, in Trouble have they viſited thee; they poured out a Prayer when thy chaſtning was upon them.* In Affliction, 'tis a time to put the Promiſes in ſuit; it doth not hinder our acceſs to God, and the Throne of Grace, but driveth us to it. But Sin increaſeth our Bondage, maketh us ſtand at a diſtance, and grow ſhy of God. The Fruit of Sin, is Shame, *Rom.* 6. 21.

4. It teaches us how to wait and hope for the iſſue of our Prayers. Pray that ye enter not into Temptation; yet be not abſolute in that, but to be kept from Evil; that what way ſoever we are tried, we may be kept from the Evil of Sin.

For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

IN theſe words we have the Concluſion of all, and that which giveth us confidence in the Requeſts we make to God.

Firſt, The Confirmation is taken from the *Excellency* of God to whom we pray; where there is a declaration of what belongeth to God.

Secondly, The Duration and Perpetuity, *for Ever*.

Three things are mentioned as belonging to God; *Kingdom*, *Power*, and *Glory*.

1. By *Kingdom* is meant, God's Right and Authority over all things, by which he can diſpoſe of them according to his own pleaſure.

2. By *Power* is meant, his Sufficiency to execute this Right, and to do what he pleaſeth, both in Heaven and Earth.

3. The final cauſe of all, is his *Glory*: *Thine is the Glory*; or the Honour of all things in the World belongs to thee. *Glory* is Excellency diſcovered with praiſe. We deſire that he may be more honoured and brought into requeſt and eſteem.

Secondly,

Secondly, We have the *Obſignation*, and ſealing of our Requeſts, in the word *Amen*; which is, *Signaculum Fidei*, an Expreſſion of our Faith and Hope: And *actus deſiderii*, the ſtrength of our *Deſire*. There is the *Amen* of Faith, and the *Amen* of hearty Deſire; as by and by.

Now let us look upon this Concluſion, firſt, as a *Doxology*, or expreſſion of *praiſe* to God: And the Note is;

Doct. *That in every Addreſs to God, lauding or praiſing of God is neceſſary.*

For in this perfect Form of Prayer, Chriſt teaches us, not only to ask things needful for our ſelves, but to aſcribe to God things proper to him.

There are two words uſed in this Caſe in Scripture, *Praiſe* and *Bleſſing*: *Praiſe*, relateth to God's *Excellency*; and *Bleſſing*, to his *Benefits*; Pſalm 145. 10. *All thy Works ſhall praiſe thee, O Lord; and thy Saints ſhall bleſs thee.* All the Works of God declare his Excellency; but the Saints will ever be aſcribing to God, the Benefits they have received from him. So they are ſpoken of as Things, though ſomewhat *alike*, yet as *diſtinct*; Nehem. 9. 5. *Bleſſed be thy glorious Name, which is exalted above all Bleſſing and Praiſe.* Our *Praiſe* cannot reach the Excellency of his *Nature*; nor our *Bleſſing*, expreſs the Worth of his *Benefits*. Both may be here intended. For thine is *Kingdom* and *Power*, relateth to his *Excellency*; and

thine is the *Glory*, to his *Benefits*; for God's Glory is the Reflex of all his Works, and so expresseth the Benefits shewed to the Sons of *Men*, especially to his People. Well then, when-ever you would pray to God to bless you, you must bless God again, and praise his Name; Ephes. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in Heavenly Places in Christ.* 'Tis the Eccho and Reflex of his Grace and Mercy to the Creatures. God blesseth us, and we bless God; as the Eccho returneth the Word, or the Wall beateth back the Beams of the Sun. Only consider, We bless God far otherwise than he blesseth us: God's Blessing is operative, ours declarative; His words are accompanied with Power, *Benedicere*, is *Benefacere*. He doth good, we speak good, when we remember the blessed Effects of his Grace, and tell what he hath done for our Souls.

The Reasons why we are to mingle Praises and Thanksgivings with our Requests, are these;

1. Because this complieth more with the great end of Worship; which is not so much the *Relief of Man*, as the *Honour of God*; therefore we should not only intend the supply of our Necessities, for that's but a brutish Cry, howling for Corn, Wine, and Oil, *Hosea* 7. 14. But we should intend also the Honour of God; Psal. 50. 23. *Whoso offereth praise, glorifieth me.* A Man may offer Requests to God, yet not honour him, but seek himself; but he that offereth Praise, glorifieth

glorifieth me: He that doth affectionately, and from his Heart, give God the honour of his Attributes and Titles in Scripture, he glorifieth him; and therefore Worſhip being for the Glory of God, that ſhould not be left out.

2. This is the moſt effectual ſpiritual Oratory, or way of praying. Pſal. 67. 5. *Let the People praiſe thee, O God, Let all the People praiſe thee.* What then? *Then ſhall the Earth yield her increaſe; and God, even our own God, ſhall bleſs us.* We have Comforts increaſed, the more we praiſe God for what we have already received. The more Vapours go up, the more Showrs come down; as the Rivers receive, ſo they pour out, and all run into the Sea again. There is a conſtant circular Courſe and Recourſe from the Sea, unto the Sea: So there is between God and us; the more we praiſe him, the more our Bleſſings come down; and the more his Bleſſings come down, the more we praiſe him again; ſo that we do not ſo much bleſs God, as bleſs our ſelves. When the Springs lie low, we pour a little Water into the Pump; not to inrich the Fountain, but to bring up more for our ſelves.

3. It's the nobleſt part of Worſhip, and moſt excellent and acceptable Service. It is a great honour to Creatures, to beſtow bleſſing upon God. In other Duties, God is beſtowing ſomething on us; but in praiſe (according to our manner, and as Creatures can) we beſtow ſomething upon God. In *Prayer*, we come as *Beggars*, expecting an Alms: In *Hearing*, we come

as *Scholars* and *Disciples*, expecting Instruction from God: Here (according to our Measure and Ability) we give something to him; not because he *needs* it, being infinitely perfect, but because he *deserves* it, being infinitely *gracious*. This is the Work of Angels and glorified Saints. Other Duties more agree with our imperfect State, as Hearing and Prayer, that our Wants may be supplied; but this Duty agrees with our State when we are most perfect. *Love* is the *Grace* of Heaven, and *Praise* the *Duty* of Heaven; we are for Vials, they Harps; Prayer is our main Work, and Praise theirs.

Use. To reprove us, that we are altogether for the supply of our Necessities, but little think of giving God the honour due to his Name. Either we meddle not with it at all, or do it in a very slighty fashion. In this perfect form, the Glory of God is the *Alpha* and *Omega*, the beginning and the ending of this short Prayer; the first Petition, it is for God's Glory, and the final Conclusion also. And therefore it is verily a Fault, that God is no more praised. In our Addresses to him (*Psal.* 22. 3.) it's said, *O thou that inhabitest the Praises of Israel*; the meaning is, dwellest in *Israel*, where he is praised of them, because it is the great Work they are about.

Surely our Assemblies should more resound with the Praises of God. In Church-Worship, there should be a mixture of *Harps*, which are Instruments of Praise, as well as *Vials* full of Odors, which are *the Prayers of the Saints*, Rev. 5. 8.

5. 8. But uſually we thruſt Gratulation, Thankſgiving, and Praiſe, into a narrow Room, and are ſcanty therein, but can be large and copious in expreſſing our Wants, and begging a Supply. This Duty is made too great a Stranger in your dealings with God. What are the Reaſons of this Defect?

1. *Self-Love.* We are eager to have Bleſſings, but we forget to return, to give God the Glory: *Prayer* is a Work of *Neceſſity*, but *Praiſe* a Work of *Duty*, and Homage. Self-Love puts us upon Prayer, but the Love of God upon Praiſe. Now becauſe we are ſo full of Self-Love, therefore are we ſo backward to this Duty.

2. A ſecond Cauſe is, our ſtupid *Negligence*; we do not gather up Matter of Thankſgiving, and obſerve God's gracious dealing with us, that we may have wherewith to inlarge our ſelves in giving Glory to his Name; Col. 4. 2. *Continue in Prayer, and watch in the ſame with Thankſgiving.* We ſhould continually obſerve God's Anſwers and Viſits of Love; and what Attributes he makes good to us in the courſe of his Providence. But out of Spiritual Lazineſs, we do not take notice of theſe things, therefore no wonder if we are backward to ſpeak good of his Name, but are always whining, murmuring, and complaining.

Secondly, It is not only a *Doxology*, but a *full* one, and very expreſſive of the Excellency of God. From whence note;

Doct.

Doct. *The Saints are not niggardly and ſparing in praiſing of God; Kingdom, Power, and Glory, and all that is excellent, they aſcribe to him.*

A gracious Heart hath ſuch a ſenſe of God's Worth and Excellency, that he thinks he can never ſpeak honourably enough of it. See how *David* inlargeth himſelf very ſutably to what is ſpoken here, 1 *Chron.* 29. 10, 11, 12, 13. *And* David *ſaid, Bleſſed be thou, Lord God, for ever and ever: Thine, O Lord, is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty: thine is the Kingdom, O Lord, and thou art exalted as Head above all. Now therefore, our God, We thank thee, and praiſe thy glorious Name.* O, when once a Child of God, falls upon ſpeaking of God, he cannot tell how to come out of the Meditation; he ſeeth ſo much is due to God, that he heaps words upon words. So, 1 *Tim.* 1. 17. *Now unto the King Eternal, Immortal, Inviſible, the only Wiſe God, be Honour and Glory, for ever and ever. Amen.* And in many other places of Scripture. Now this copiouſneſs in praiſing of God, is, *partly*, becauſe of the *excellency* of the *Object*; Nehem. 9. 5. *Bleſſed be thy glorious Name, which is exalted above all Bleſſing and Praiſe.* When they have done what they can to bleſs God, remember his Benefits, or praiſe God, and recount his Excellencies, ſtill they come too far ſhort: Therefore when we cannot do all, we ſhould do much. And *partly*, it is from the *greatneſs* and largeneſs of their *Affection*, they think never to have

have done enough for God, whom they love ſo much. *David* ſaith, *I will praiſe him yet more and more.* They cannot ſatisfy themſelves, by taking up the Excellency of God in one Notion only; therefore Majeſty, Greatneſs, Glory, Wiſdom, and Power, they mention all things which are honourable and glorious.

Uſe. The Uſe is again, to reprove us for being ſo cold and ſparing this way. It argueth a want of a due ſenſe of God's Excellency, and ſtraitneſs of Spiritual Affection. Therefore we ſhould ſtudy God more, and obſerve his manifold Excellencies. Get a greater eſteem of him in your Hearts; for *out of the abundance of the Heart, the Mouth will ſpeak.* We ſhould be calling upon our ſelves, as *David*, Pſal. 103. 1. *Bleſs the Lord, O my Soul; and all that is within me, bleſs his Holy Name.*

Thirdly, I obſerve again; It is brought in with a *For*, as relating to the foregoing Petitions; *Lead us not into Temptation, but deliver us from Evil:* For *thine is the Kingdom*, &c.

What reſpect hath this *Doxology* to the foregoing Requeſts?

Firſt, It ſerves to increaſe our *Confidence* in Prayer.

Secondly, Our Reverence and Affection.

Thirdly, To regulate and direct our Prayers.

1. As

1. As to the *Perſon* to whom we pray.
2. As to the *manner* of asking.
3. As to the *Perſons praying.*

Let us ſee all theſe Requeſts.

Firſt, The Great End, is to increaſe our *Confidence.* Obſerve,

Doct. *It is a great relief to a Soul, in praying to God, to conſider, that* his *is the Kingdom, Power, and Glory; and all theſe for ever.*

His is the Kingdom.

God hath the Soveraign *Government* of all Things. And then his Right to govern, is backed with all-ſufficient Power and *Strength*; and ſo he can diſpoſe of his Soveraignty for the bringing to paſs what we expect from him.

Authority is one thing, and *Power* another, but they *both* meet in God; He hath all Power and Authority.

And then, His is the *Glory:* He is concerned as well as we; yea more, His Intereſt is greater than ours, for the Glory of all belongs to him. And all this, not for a Time, but for ever. Theſe are the Encouragements to raiſe our Confidence, that our Prayers ſhall be heard, and granted, when we ask any thing according to his Will.

There are two things that give us Confidence in any that we ſue to, if he be *Able* and *Willing.*

Now

Now God is *able* to grant our Requeſts, and very prone and *willing* alſo. We are taught it ſufficiently in this Prayer; for we begin with him as *Father*, and we end with him as a glorious and powerful *King:* His fatherly Affection (on the one hand) ſhews, That he is *willing*; and his Royal Power (on the other) that he is *able*. So that if we ask any thing according to his Will, we need not doubt. We may gather his Power and Will out of this very Clauſe: His *Power*; for *His is the Kingdom*, and *Power*, or a Right and Authority, backed with abſolute Allſufficiency. Then his *Will*, *Thine is the Glory*; It is his Glory to grant our Petitions, not only matter of Happineſs to us, but of Glory to God, therefore we need not doubt.

But more particularly:

(1.) There is Confidence eſtabliſhed by that, that his is the *Kingdom*. God's Kingdom is either *Univerſal*, over all Men or Things; or particular and *ſpecial*, which notes his Relation to the Saints, to thoſe which have given up themſelves to his Government, to be guided by him to everlaſting Glory: and both theſe are grounds of Confidence.

1. His *Univerſal* Kingdom over all *Perſons* and Things in the World. This Kingdom is an abſolute Monarchy, with a plenary Dominion and Propriety grounded upon his Creation of them. There is a two-fold Dominion, *Dominium Juriſdictionis*, and *Dominium Proprietatis:* The one is ſuch as a King hath over his Subjects; the other, ſuch

ſuch as a King hath in his Goods and Lands: The latter is greater than the former. A King hath a Dominion of Juriſdiction over his *Subjects*, to command and govern them; but he hath not ſuch an abſolute propriety in their Perſons, as he hath in his own Goods and Lands; He may diſpoſe of them abſolutely at his own Pleaſure, but his Juriſdiction is limited. In ſhort, We muſt diſtinguiſh of his Dominion, as a *Ruler*, and as an *Owner*. But both theſe, they concur in God, and that in the higheſt degree, for God is *Owner* as well as *Ruler*; he made all Things out of Nothing, therefore hath a more abſolute dominion over us, than any Potentate or King can have, not only over his Subjects, but his Goods; And can govern all Things, Men, Angels, and Devils, according to his Pleaſure. It is more abſolute, than any Superiority in the World, and more univerſal, as comprizing all Perſons and Things; God hath right to be King, becauſe he gave being to all things, which no Earthly Potentate can. Therefore the Author muſt be owner; All other Kings are liable to be called to account and reckoning by this great King, for their Adminiſtration; but God is Abſolute and Supream.

Now this is a great incouragement to us, that we go to a God that hath an abſolute Right, for which he is reſponſible to none. We go not to a Servant, or a ſubordinate Agent, who may be controul'd by a higher Power, and whoſe Act may be diſanulled; but to an abſolute Lord, to whom none can ſay, *What doſt thou?* Job 9.12. Here's the Comfort of a Believer, that he goes immediatly to the Fountain, and Owner of all Things;

the

the Abſolute Lord of all the World, is his Father; the ſoveraign and free diſpoſing of all Things, is in his Hand. If we expect any thing from ſubordinate Inſtruments, God's leave muſt firſt be asked, or they can do nothing for us; but he can do what he pleaſeth, 'tis his own; Mat. 20. 15. *Is it not lawful for me to do what I will with mine own?* None can call him to an account.

2. His *Relation* to the *Saints*. It is the Duty of a King to defend his Subjects, and provide for their welfare: So God being King, will ſee, that it be well with thoſe that are under his Government. It concerns you much to get an Intereſt to be under this King, then to mention it in Prayer: Pſal. 44. 4. *Thou art my King, O God, command deliverances for* Jacob. If you want any thing for your ſelves, or the Church, put God in mind of his Relation to you, *Thou art my King*. Let not this Intereſt lie neglected or unpleaded. All the Benefit which Subjects can expect from a potent King, you may expect from God.

Again, the word *Command* is notable, and expreſſeth the Caſe to the full; *command Deliverances*; All Things are at God's Command and Beck; if he do but ſpeak the word, or give out Order to ſecond Cauſes, it is all done in a trice. So, Pſal. 5. 2. *Hearken unto the Voice of my Cry, my King, and my God: for unto thee will I pray*, to thee, and to none other. Why ſhould we go to Servants, when we may go to the King himſelf? So, Pſal. 74 12. *For God is my King of old, working Salvation in the midſt of the Earth*. God will defend his Kingdom, and right his injur'd Subjects.

Subjects. Therefore if we would have any Bleſſing to be accompliſhed for our ſelves, or for the Publick, let us go to God, *Thine is the Kingdom.* And more eſpecially, if we would have any good thing to be done, by thoſe in Authority, and ſubordinate Power over us, do not ſo much treat with them, as with God. Let us beſeech God to perſwade and incline their Hearts, *for his is the Kingdom*; he can move them to do what ſhall be for the glory of his Name, and the comfort and benefit of his afflicted People. Let us go to God, who is the ſovereign King, he can give you to live *a quiet and peaceable Life, in all Godlineſs and Honeſty*, 1 Tim. 2. 2. Or, he can give you Favour, diſpoſe of their Hearts to do good to his People. Nehem. 1. 11. *Proſper, I pray thee, thy Servant this day, and grant him Mercy in the ſight of this Man. For I was the King's Cup-bearer.* The ſoveraign diſpoſal of all things, is in the Hand of God.

(2.) Thine is the *Power.* This alſo is an Argument of Confidence, that God hath not only a *Kingdom*, but *Power* to back it. Titles without Power, make Authority ridiculous, and beget Scorn, not Reverence and Reſpect. But now, God's Kingdom is accompanied with Power and All-ſufficiency. He hath right to command all, and no Creature can be too hard for him. Earthly Kings, when they have Authority and Power, yet it is limited. 2 *Kings* 6. 27. When the Woman came to the King of *Iſrael*; *Help my Lord, O King. And he ſaid, If the Lord do not help thee, Whence ſhall I help thee?* But God's is an un-

nlimited Power; An abſolute Right, and an nlimited Power, they meet fitly in God; therefore this is an encouragement to go to him. Chriſtians, that Power of God which educed all things out of nothing, which eſtabliſhed the Heavens, which fixed the Earth; that Power of God, it's the ground of our Confidence, Pſal. 121. 2. *My help cometh from the Lord, which made Heaven and Earth.* This Power ſhould we depend upon.

We can ask nothing but what God is able to give, yea, above our asking. Eph. 3. 20. *Now unto him that is able to do exceeding abundantly above all that we ask or think.* Our Thoughts are vaſt, and our Deſires very craving, and yet beyond all that we can ask or think, *According to the* mighty *Power that worketh in us.* We cannot empty the Ocean with a Nutſhel, nor comprehend the Infinite God, and raiſe our Thoughts to the vaſt extent of his Power, only we muſt go to ſome inſtances of God's Power; that Power which made the World out of nothing, and that Power which wrought in you, where there is ſuch infinite Reſiſtance. We may go to God, and ſay, Mat. 8. 2. *Lord, if thou wilt thou canſt make me clean.* You need not trouble your ſelves about his *Will*, he is ſo Good and Gracious, prone and ready to do good, ſo inclineable, he is your heavenly Father. But that which is moſt queſtioned, is the *Sufficiency* of God; can you believe his Power? Now determine but that, Lord thou *canſt*, and that's a great relief to the Soul. Our Wants are not ſo many but God is able to ſupply them; our Enemies and Corruptions not ſo ſtrong, but God is able to ſubdue them; ſurely your heavenly Fa-

ther will do what is in the Power of his Hand. A Beggar when he ſeeth an ordinary Man coming, lets him paſs without much Importunity; but when he ſeeth a Man well habited, well attended, and with rich Accoutrements, he runs cloſe to him, and will not let him alone, but follows him with his Clamor, knows it is in his power to help him: So this ſhould encourage us to go to the mighty God, which made Heaven and Earth, and all things out of nothing.

The third Argument which Chriſt propounds; *Thine is the Glory*: The Honour and Glory of all will redound to God, as the Comfort accrueth to us; it is for God's Honour to ſhew forth his Power in our Relief, and to be as good as his Word. Now this is a ground of Confidence, That he hath joyned his Glory and our Good together: And that God's Praiſe waiteth, while our deliverance waiteth. Pſal. 65. 1. *Praiſe waiteth for thee, O God, in Zion.* You think your Comfort ſtays, and all this while God's Honour waits. So Pſal. 112. 1. *Praiſe ye the Lord; Bleſſed is the Man that feareth the Lord.* It is the Lord's praiſe that his Servants are the only and bleſſed People in the World. And this is a wonderful ground of Confidence. Think, ſurely God's Glory he will be chary and tender of, he will provide for the Glory of his great Name. There is nothing God ſtands upon more, than upon the Glory of his Name; nothing prevaileth with God more than that. If God were a loſer by your Comforts; if he could not ſave or bleſs thee without wrong done to himſelf, we might be diſcouraged: But when

when you can come and plead with him, as *Abigail*, It will be no grief of Heart unto my Lord to forgive thy Servant: So, it will be no loſs to God if he ſhew Mercy and Pity to ſuch poor Creatures as we are; you then may pray more freely and boldly. If thy Comforts were inconſiſtent with his Glory, or were not ſo greatly exalted by it, then it were another matter; but all makes for the Glory of his Name. If our Good and Happineſs were only concerned in it, there might be ſome Suſpicion; but the Glory of God is concerned, which is more worth than all the World: We are unworthy to be heard and accepted, but God is worthy to be honoured. It is for the Honour of God, to chooſe baſe, mean, and contemptible Things, and to ſhew forth the Riches, Goodneſs, Power, and Treaſure of his Glory. Much of our Trouble and Diſtruſt comes only from reflecting upon our *own Good* in the Mercies that we ask, as if God were not concerned in them; whereas the Lord is concerned as well as you. As the Ivy wrapt about the Tree, cannot be hurt, except you do hurt to the Tree: So, the Lord hath twiſted our Concernment about his own Honour and Glory. Thus the Saints plead God's Glory as an Argument, Jer. 14. 7. *O Lord, tho our Iniquities teſtify againſt us, do thou it for thy Names ſake.* They do not tell him *what* he ſhall do, but do thou that which ſhall be for thy Glory. So, Ezek. 36. 22. *Thus ſaith the Lord God, I do not this for your ſakes, O Houſe of* Iſrael, *but for mine holy Names ſake.* So Iſa. 48. 9. *For my Names ſake will I defer mine anger, and for my Praiſe will I refrain for thee, that I cut thee not off.*

(4.) The *Duration*, *For ever*; all Excellencies which are in God, they are *eternally* in God. God is an infinite, ſimple, independent Being, the Cauſe of all things, but cauſed by none; therefore he was from Everlaſting, and will be to Everlaſting: Pſal. 90. 2. *Before the Mountains were brought forth, or ever thou hadſt formed the Earth and the World: even from everlaſting, to everlaſting, thou art God.* If there were a time when God was not, then there was a time when nothing was; and then there would never have been any thing, unleſs nothing could make all things: therefore God is eternally glorious, for whatever is in God, is originally in himſelf, and abſolutely without dependance on any other, to everlaſting. How looſely do Honours ſit upon Men? Every Diſeaſe ſhakes them out of their Kingdom, Power, and Glory; and within a little while the State, Show, and all the Command of Earthly Kings will fade away, and come to nothing. Governours and Government may dye, Principalities grow old and infirm, and ſicken and dye, as well as Princes; Kingdoms expire, like Kings, and they like us. Pſal. 82. 6, 7. *I have ſaid, ye are Gods, and all of you are Children of the moſt High: But ye ſhall dye like Men. But thy Throne, O God, is for ever and ever.* Pſal. 45. 6. His Kingdom, and Power, and Glory, they are without beginning, and without end. Now this is alſo a ground of Confidence and Dependance upon God. Earthly Kings when they periſh, their Favourites are counted Offenders. 1 Kings 1. 21. *When my Lord the King ſhall ſleep with his Fathers, that I and my Son*

Son Solomon *shall be counted Offenders.* When other Governours are set up, they and their Children will be found Offenders. But our King lives for ever, therefore this should encourage us to be oftner in attendance upon God, performing it with all Diligence and Seriousness, rather than court the Humours and Lusts of earthly Potentates, who die like one of the People, and leave us exposed to the rage and wrath of others that do succeed them: But God is the same that ever he was, to all those that ever called upon his Name. God is where he was at first; *I AM*, is his Name; there is no wrinkle upon the Brow of Eternity. *His Arm is not short, that it cannot save; or his Ear heavy, that it cannot hear*, Isa. 59. 1. Whatever he hath been to his People that have called upon him in former Ages, he is the same still. So, Isa. 51. 9. *Awake, awake, put on strength, O Arm of the Lord, awake as in the ancient days, in the Generations of old: Art thou not it that hath cut* Rahab, *and wounded the Dragon?* God hath done great things for his People, he smote *Rahab*, and kill'd the Dragon (meaning *Pharaoh*); and God is the same God still, his Kingdom, Power, and Glory are for ever; and God will be your God too for evermore. Look, as this doth encrease the terror of the damned in Hell, that they *fall into the Hands of the living God*, Heb. 10. 31. God lives for ever to see Vengeance executed upon his Enemies: so it is a Comfort to have an interest in the living God, that can and will keep you, and bring you to Heaven, where you shall be with him for evermore: that will ever live to see his Friends rewarded.

Secondly, It directeth and regulateth our *Prayers*.

1. It directs us as to the *Object* of Prayer; to whom should we pray but to him that is abſolute, and above controul? To God, and God alone, not to Angels and Saints. To whom ſhould we go in our neceſſities, but to him that hath Dominion over all things, and Power to diſpoſe of them for his own Glory? Will you think it a boldneſs to go immediately to God? It were ſo, indeed if we had not a Mediator: for a fallen Creature can never have the Impudence; and wicked Men that have not got an Intereſt in Chriſt, cannot expect Relief from God; but it is no Impudence to come with a Mediator. Heb. 4. 16. *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

2. It directs us how to *conceive* of God in Prayer; Right Thoughts of God in Prayer are very neceſſary, and very difficult: no one thing troubleth the Saints ſo much as this, how to fix their thoughts in the apprehenſions of God, when they pray to him. Now here's a direction how we ſhould look upon God: Look upon him as the *eternal* Being, and *firſt Cauſe*, to whom belong *Kingdom*, *Power*, and *Glory*. We cannot ſee God's Eſſence, and therefore we muſt conceive of him according to his Praiſes in the Word. Now take but the *Preface*, and the *Concluſion*, and then you have a full Deſcription of God. Look upon him as an *Eternal Being*, whoſe is the *Kingdom*, abſolute Right to diſpoſe of all things in the World,

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backed with Allſufficiency and Strength: And look upon him as your Father that is in Heaven; for, *Our Father which art in Heaven*, relates to Chriſt, that is in the heavenly Sanctuary, appearing before God for us. This will help you in your Conceptions of God, that you may not be puzled nor intangled in Prayer.

3. It directs us, as to the *Manner* of praying; with Reverence, with Self-abhorrency, and with Submiſſion.

(1.) With *Reverence*: for he is a great, powerful and glorious King: *Thine is the Kingdom, Power, and Glory.* O ſhall we ſerve God then in a ſlight and careleſs Faſhion! Mal. 1. 8. *If ye offer the Blind, the Lame and Sick for Sacrifice, is it not evil? Offer it now unto thy Governour, will he be pleaſed with thee, or accept thy Perſon? ſaith the Lord of Hoſts.* Go to an Earthly King, would you come to him with rude Addreſſes, not thinking what to ſay, tumbling out Words without Sence and Underſtanding. And compare this with *Verſ.* 14. ſaith God, when they brought him a ſickly Offering, *I am a great King*; implying, it is a leſſening of his Majeſty. You do as it were dethrone God, you put him beſides his Kingdom, you do not treat him as he doth deſerve, if you do not come into his preſence with a holy Trembling.

(2.) With *Self-abhorrency*, and a Senſe of your own Nothingneſs. I obſerve this, becauſe all the Arguments in Prayer are not taken *from us*, but from what is *in God*, from his Attributes; *Thine is the Kingdom, Power, and Glory.* It is a bleſſed

thing to have God's Attributes on our ſide; to take an Argument from God, when we can take none from our ſelves. Chriſt teacheth us to come with Self-denial. The two firſt Words, *Kingdom* and *Power*, ſhew that all things come from God, as the firſt Cauſe; and the laſt Word, *Thine is the Glory*, ſhews all muſt be referred to God, as the laſt End: So that *Self* muſt be caſt out. So that all the Reaſons of Audience and Acceptance are without us, not from within us. *Dan.* 9. 8, 9, *To us belongeth Confuſion of Face; to the Lord our God belong Mercies and Forgiveneſſes.* Therefore thus it directs us to place all our Confidence in God's fatherly Affection, in his Power, Goodneſs, and Glory, and in his abſolute Authority; nothing to move God from our ſelves.

(3.) To come with *Submiſſion*. *Thine is the Kingdom*; that is, he hath an abſolute Power to diſpoſe of all Bleſſings, therefore it is lawful for him to do with his own as he pleaſeth. We muſt come, not murmuring or preſcribing to God, but expecting the fulfilling of our deſires, as it ſhall ſeem good to the Lord, according to his Wiſdom and Power, by which he exerciſes his Kingdom over all Things, as may be for the Glory of his Name. *Pſal.* 115. 1. *Not unto us, O Lord, not unto us, but unto thy Name give Glory, for thy Mercy, and for thy Truths ſake.* Not to ſatisfy our Revenge, not to gratify our private Intereſt and Paſſions; but, Lord, for thy Name-ſake, as may be for manifeſting thy Mercy and Truth, ſo do it: Not too paſſionate for our own Ends, but confident that God, who hath the Kingdom and Government of the World in his own hands, will

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adminiſter and carry on all Things for his own Glory.

4. It directs us again, what are the Duties of the Perſons praying.

(1.) Freely to reſign up our ſelves to God's Service. Otherwiſe we mock God, when we acknowledge his Dominion over all the World, and we our ſelves will not be made ſubject to God. Therefore certainly a Man that uſeth this Prayer, *Thine is the Kingdom, Power, and Glory*, will alſo ſay, *I am thine, ſave me.* Pſal. 119. 94. Let us freely reſign up our ſelves for him to reign over us. Can you ſay with any face to God, *Thine is the Kingdom*, yet cheriſh rebellious Luſts in your own Hearts? It's the moſt unſuitable thing that can be. *Thine is the Power*; He is able to bear you out in his Work, however the World rage. And therefore we ſhould not think ſcorn of his Service, for *his is the Glory*: The Service of ſuch a King will put honour upon you.

(2.) Another Duty of him that is to pray, is to *depend* upon God's *All-ſufficiency*. Shall we ſpeak thus of God, and ſay, *Lord, Thine is the Power*, and yet not rely upon him? He that cannot rely upon him for this Life and the other, doth but reproach God, when he ſaith, *Thine is the Power*; Thine is the Power, yet I will not truſt thee, but fly to baſe Shifts, as if the Creature had Power, and Man had Power, as if they could better provide for us then God. Therefore we are to live upon him, and caſt our ſelves into the Arms of his All-ſufficiency.

(3.) Ano-

(3.) Another Duty of them that would pray this Prayer, is, ſincerely to aim at and ſeek the Lord's Glory in all things; Why? for *the Glory is thine.* Wilt thou ſay, *Thine is the Glory*, and yet give and take the Glory which is due to God, to thy ſelf? All is due to him, from whom we have received all things. But he that prides himſelf in Gifts and Graces, cannot be in good earneſt. Wilt thou rob God of the Honour, and wear it thy ſelf? Did Men believe all Glory belongs to God, they would not take Vain-glory to themſelves. *Herod* was eloquent, and the People cried out, *The Voice of a God, and not of a Man:* He did but receive this Applauſe, and uſurped the Glory due to God, and God blaſted him. Therefore when we pride our ſelves in our Sufficiencies, and abuſe our Comforts to our own Luſts, we cannot with a good Conſcience ſay, *Thine is the Glory.*

Forever. Amen.

ALL this is ſeal'd up to us in the laſt Word, [*Amen.*] Which may ſignify, either, ſo be it, ſo let it be, or ſo it ſhall be.

The Word *Amen*, ſometimes is taken *Nominally*, Rev. 3. 14. *Thus ſaith the* Amen, *the faithful and true Witneſs, the beginning of the Creation of God.* Sometimes it is taken *Adverbially*, and ſo it ſignifieth *Verily*, and *Truly*; and ſo either it may expreſs a great Aſſeveration, or an affectionate Deſire. Sometimes it expreſſeth a great and vehement *Aſſeveration*, John 6. 47. *Amen, Amen, Verily, Verily, I ſay unto you.* In other places it is put for an affectionate *Deſire*; *Jer.* 28.6. When the falſe Prophets prophelied Peace, and *Jeremiah* pronounced War, *Amen! the Lord do ſo, the Lord perform thy Words which thou haſt propheſied. Amen*, 'tis not an Aſſeveration, as confirming the Truth of their Prophecy, but expreſſing his own hearty wiſh and deſire, if God ſaw it good.

Two things are required in Prayer; a fervent Deſire, and Faith. *A fervent Deſire*; therefore it is ſaid, James 5. 16. *The effectual fervent Prayer of a righteous Man availeth much.* And then, *Faith*, James 1. 6. *But let him ask in Faith, nothing wavering.* What's that Faith required in Prayer? A Perſuaſion that thoſe things we ask regularly according to God's Will, that God will grant them for Chriſt's Sake. Now both theſe *Amen* ſigni-

ſignifies: our hearty *deſire* that it may be ſo; and our *Faith* (that is) our Acquieſcency in the Mercy and Power, and Wiſdom of God concerning the Event.

Chriſt would have us bind up this Prayer, and conclude it thus, *Amen*, ſo let it be, ſo it ſhall be. Obſerve hence,

That it is good to conclude holy Exerciſes with ſome Vigour and Warmth.

Natural Motion is ſwifter in the end and cloſe: So ſhould our ſpiritual Affections, as we draw to a concluſion, put forth the Efficacy of Faith and holy Deſires, and recollect as it were all the foregoing Affections; that we may go out of the Preſence of God with a ſweet Savour and Reliſh, and a renewed Confidence in his Mercy and Power.

Again, This *Amen* relateth to all the foregoing Petitions, not to one only. Many when they hear, *Lord, Give us this day our daily Bread*, will ſay *Amen*; but when they come to the Petition, *Thy Will be done on Earth, as it is in Heaven*, they are cold there, and have not hearty Deſires and earneſt Affections. Many beg *pardon* of *Sin*; but to be kept from *Evil*, to bridle and reſtrain their Souls from Sin, they do not ſay *Amen* to that. Many would have Defence, Maintenance, and Victory over their Enemies; but not with reſpect to God's Glory: They forget that Petition, *Hallowed be thy Name*, but this ſhould be ſubordinated to his Glory. Nay we muſt ſay *Amen* to all the Clauſes of this Prayer. Many ſay, *Lord, Forgive*

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us our Debts, but do not like that, *as we forgive our Debtors*; they are loth to forgive their Enemies, but carry a rancorous Mind to them which have done them wrong. But now we muſt ſay *Amen* to all that is ſpecified in this Prayer. Then,

Mark, This *Amen* it is put in the cloſe of the Doxology. Obſerve hence,

There muſt be a hearty *Amen* to our Praiſes, as well as our Prayers; that we may ſhew zeal for God's Glory, as well as Affection to our Profit.

Your *Allelujahs* ſhould ſound as loud as your Supplications, and not only ſay *Amen* when you come with Prayers and Requeſts, things you ſtand in need of; but *Amen*, when you are praiſing of God.

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PAge. 19. line 14. after *Lord*, read *as our selves*. P. 18 l. 34. for *like*, r. *unlike* p. 42. l. 11. f. *misprision*, r. *misapprehension*. p. 47. l. *ult.* r. *a great*. p 49. l. 28. r *διαλογισμὸς*. p 57. l. 13. r. *to God*. p. 58. l. 4, & 5. r. *that may hence either formally, or by just Consequence be taxed*. p. 64. l. 34. r. *worship*. p. 65. l. 15. r. *and*, r. *he*. p. 70. l. 30. dele *thought*. l. 32. aft. *and*, add *you*. p. 71. l 8. after *and*, add *is*, l. 17. r. *Spiritual: Weaknesses are*, &c. l *wit*. r. *without Fire*. p. 73. l. 4. f. *digested*, r. *indighted*. p. 76. l. 31. f. *now*, r. *and not only as*. p. 80. l. 6. r *Heb.* 12 9. p. 81. l. 17. dele *Christ saith*. p. 87. l. 10. r. 2 *Cor.* 6. 18. l. 18. r. *in all comparisons*. p. 88. l. 22. r. *Gal.* 4. 6. p. 89 l. 37. r. *Mal.* 3. 17. p. 97. l 9. dele *when*, f. *can*, r. *may*. p. 93. l. 3. f. *take* r. *think*. p. 105. l. 30. f. *Look as the Right way*, r. *Or as any Israelite had*. l. 31. f. *so we*, r. *he*. p. 110. l. 20. r. *Mat.* 13. 25. p. 112. l. 27. aft. *expansion* dele *of*; f. *those*, r. *the*. p. 125. l. 18. r. *which are a solid Body*, l. 19. r. *as fluid*. p. 129. l. 10. f. *warms*, r. *warm*. p. 136. l. 20. aft. *serve*, dele *the turn of*, l. 25. f. *him*, r. *it*, l. 25. aft. *of*, r. *it* p. 141. l. 27. f. *of*, r. *or*. p. 164. l. 12. r. *Psal.* 147. p. 177. l. 34. r. 1 *Sam.* 6. 20. p. 200. l 6, & 7. r (*Tho they worship not by Pagan Rites.*) p 202. l. 16. dele *and*. p. 206. l. 9. r. *First*, *The King of Glory himself*, and for *than*, r. *them*. l. 14 r. *but where his Will is obeyed, and his Laws observed*. p. 211. l. 33. f. *Covenant*, r. *Law*. p. 218. l. 21. r. *Isa.* 34. 2. p. 220. l. 6. aft. *Soul*, add *longeth*. p. 239. l. 10. r. *a day of Vengeance*. p. 240. l. 3. aft. *God*, add *requireth?* p. 253. l. 25. r. *few good Examples*. p. 254. l. 14. r. *Prov.* 16. 2. p. 255. l. 10. f. *what*, r. *which*. p. 280. l. 12. f. *remove*, r. *offer*, l. 16. aft. *give*, r. *the Habits of Grace*. p. 283. l. 1. f. *Motions*, r. *Notions*. p. 284. l. 15. f. *to*, r. *at*. l. 18. r. *find him to be one*. p. 317. l. 20. dele *not*. l. 21. r. *it will not*. p. 354. l. 6. f. *our*, r. *their*. p. 359. l. 16. f. *Inheritance*, r. *Inherency*. p. 369. l. 23. f. *of*, r. *the*. p. 408. l. 16. aft. *Hoasts*, r. *if*. p 444. l. 23. f. *by*, r. *off*. p. 465. l. 33. r. *a colour of Grace*.